

• BENE DICTA • TU • IN • MULIERIBUS •



AVE

• ET • BENE DICTUS • FRUCTUS • VENTRIS • TUI •

• A • MONTHLY • BULLETIN •
• OF • THE •
• CHURCH • OF • SAINT • MARY • THE • VIRGIN •
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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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Parish founded 1868

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AVE

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

Vol. XLII

February, 1973

No. 2

My dear people,

This year, with Easter so late, it is a long time until Lent. This year, and not again until 1984, we are able to keep all the Sundays after the Epiphany. On these nine Sundays we are hearing the gospels of our Lord's public ministry, beginning with his baptism and manifested in his miracles and parables. These, this being Year B of the new Lectionary, are recorded by Mark.

Into the exact middle of this time, chronologically late because it happened forty days after Christmas, comes Candlemas. Candles are carried in procession to put us in mind of old Simeon's prophecy of the Christ Child: "A light to lighten the Gentiles, and the glory of thy people Israel." Christ's presentation in the temple is, also, his mother's purification, and the day's old title, the Purification of Saint Mary the Virgin, makes it rather special for us. For me, it is most special: I was instituted Rector of Saint Mary's on Candlemas Eve, 1965. So we will celebrate February 2 with High Mass at 6, supper (please make reservation), and a slide show that I call "New England in Four Seasons".

After supper on the Epiphany, when I passed my hat (one of the better uses of a biretta), \$151.75 was put into it for relief at Managua. It is good for us, celebrating feasts and so privileged in doing it, to send something outside the parish for special needs. I have found that parishioners who give generously to these special offerings are the ones who give just as generously to our own parish, for our own very real needs.

Pledging to Saint Mary's for 1973 has been increased by 54% over 1972. We have more than met our goal of \$45,000 instead of \$30,000, and we hope for more to come in. The Trustees of Saint Mary's, who must pay bills out of pledge and plate offerings and (God help us) capital endowment, are glad that the last of these, this year, will be dipped into less. We are most grateful to those

who worked on the canvass. Analyzing it, there are right now 182 pledges — 39 of them new — averaging \$4.904 per week for 1973, compared to 175 averaging \$4.168 for 1972. With some 500 communicants on the books, however, we have not yet convinced those who depend on Saint Mary's spiritually to support it financially. But most encouraging to me is the fact that 73 pledges were increased. Dare I hope that we are, at last, getting across the fact that any increase will help, and that almost everyone who pledges could make an annual increase?

I think I need to explain the "Modern Tithe". It is an attempt to adjust the Biblical tithe (a literal 10%) to American taxation (which pays for much of the welfare provided, in the past, by the Church). Hence the 5% suggested for your pledge to the Church.

I also need to answer an entirely different question brought up by November AVE's funeral directions. Burial or cremation of one's body was not meant to exclude or condemn donation of it for medical research. That is not contrary to Christian principle, so far as I can see, and it can be provided for legally.

We have now reprinted the funeral directions as a pamphlet you can give to relatives and friends. I urge you to do so. Also reprinted from AVE is "A Walk around Saint Mary's" with a cover reproduction of Dong Kingman's drawing of the apse. This pamphlet sells for 25c and is worth much in teaching value. Give it to those who ask, "What do you see in Saint Mary's?"

Sister Boniface, formerly at Saint Mary's, has been elected Superior of the Sisters of the Holy Nativity. I am glad for them, and assure her of our prayers.

I like to recall a letter I received just before my Institution into Saint Mary's: "It is a happy thing that you have chosen to begin on the Feast of the Purification. Times Square is very bright with lights, as if to proclaim itself the light of the world, but it offers a very curious salvation. Indeed it appears to magnify the real darkness of secularity, and its intensity dramatizes rather well the need for our candles to be on lampstands."

Affectionately your priest,

Donald L. Garfield

THINGS NEW AND OLD

Reflections on Prayer Book Revision

THE CHURCH'S TREASURE HOUSE, like the kingdom of heaven's, boasts both things new and things old. Unlike the heavenly kingdom, in which all things have been renewed to perfection, the Church militant here in earth cannot claim that now. There never will be perfection, this side heaven, not even in our worship. That is true of the Church in her official worship and of each of us joining in it. It must be as good as man can make it, and we may hope to be guided by God's holy and life-giving Spirit. But we are influenced, we must know, by our particular time and place, the century and country in which we worship. That is not necessarily bad. It would be bad if we claimed to have found the only way to worship. Worship in that frame of mind would be dangerously close to self-worship. We may treasure what we have, but it must not become an idol. Even ways of worship must be re-examined and renewed.

Generalizations like these seem cold comfort to us when faced with Prayer Book revision — revision of what has meant most to Churchmen, the sacrament of their innermost and deepest devotion. That treasure threatened with loss? That book capable of improvement?

I would like to state something in defence of feelings like these. It comes to me naturally, let me confess. I was not born and bred an Episcopalian. I came to the Episcopal Church through two outward and visible signs: what I saw done decently and in order in its parish churches, and what I read reflecting Apostolic tradition. And that reading was in a Prayer Book bought for 5c in a second-hand bookstore. If Episcopalians are people of a book — as is said of us; and not by way of compliment — then I confess that I am an Episcopalian because of that book. The Book of Common Prayer made me what I am, I know the set of every page of it, and I love it as it is.

I also know that the words with their quaint spelling and, sometimes, obscure meanings; the rubrics with their rather hidden hints at Catholic principles and practices; even the page-set with so much to a page and not divided by headings — these things, though clear to the cognoscenti, disadvantage a new generation in this fast-changing world, a generation that doesn't talk like the Prayer Book

and can't read it out loud—not even seminarians; not even General men!

It's a pity. I would rather change the trend than the Prayer Book. I can hold onto it, parts of it, perhaps, if it has Rite I. If I love the Prayer Book Eucharist, I would be foolish not to adopt Rite I, which is obviously the Prayer Book rite in the right order, what those in the Catholic tradition have always wanted to do with it. But is that enough?

I suspect, alas, it is not. I suspect that the Prayer Book Eucharist is not sufficiently eucharistic, short as it is on thanksgiving and long on penitence, its Calvinism and Zwinglianism not sufficiently atoned for by Cranmer's Classical cadences. They are its strength and what we love about the Prayer Book. They are unforgettable and could well be kept for future generations. Cannot men and women still learn to love God and turn to him for help through phrases of prayer like "be filled with thy grace and heavenly benediction"? Whether it ought to be "thy" or "your" is so indifferent, compared to phrases being made memorable. Where they are not, the proposed rites will fail. Words burned into worshippers' subconscious minds become sacraments of an ever-present God.

My first plea, then, is for more attention to words and cadence, whatever the rite being revised. My second plea is directed not to the official revisers but to gentle readers: read what the rite, whether old or new, says, and ask yourself whether it speaks clear English and sound doctrine. There can be no substitute. Bad modern English, unlike Cranmer's best, will be out-dated in a generation and bad for any. But look, for instance, at the new Psalter—better still, chant it—and you may, like me, be moved to tears of joy. Also like me, you may have to confess more than once, "Why, I never knew that was what it meant."

Contrariwise, if you go through the present Prayer Book carefully, examining sentences by syntax, you may be surprised to find it saying less than you thought it did, doctrinally. For example, the Invocation (page 81) says less than I would want to say about the Real Presence; but then it is a product of 18th century High Receptionism. Its sacred words may have mesmerized you into supposing it to be definitely Catholic. With the same care go through the proposed rites. Where they change present Prayer Book doctrine, are they what we

want? Churchmen will have to decide, for one thing, about Baptism and the Laying on of Hands or Confirmation. And will we retain the Preface to the Ordinal?

My final plea is a brief one, for patience. The Commission charged by General Convention to revise the Prayer Book is made up of bishops, priests, and lay people with full-time jobs, and yet more has been produced by the Commission in this country and century than in any other. Not all of it to my liking, I would have to add; but never a more careful, painstaking attempt to help people, according to their needs, worship God and receive his grace in ways we understand. We can only give him our best.

D. L. G.



FROM THE PARISH REGISTER

BAPTISM

"As many of you as have been baptized into Christ have put on Christ."

January 7—Daniel Marshall Young

RECEIVED BY CANONICAL TRANSFER

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

December 20—Cmdr Martha Evelyn Donaldson, USN (Ret)

December 27—Mary Teresa Rogers

BURIALS

"My flesh shall rest in hope."

January 1—Bradley Morrell Walls

January 11—Joseph Louis Moreno-Leal



ALTAR FLOWER MEMORIALS

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

February 4—Epiphany V, William Frederick Schrage

February 11—Epiphany VI, A thank offering

February 18—Epiphany VII, Emilie Fiála Dinter

February 25—Epiphany VIII, Arthur Dinter

CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$3; Mrs Russell G. Booth, \$3; The Rt Rev'd William H. Brady, \$2; Thomas R. Campbell, \$3; Mr & Mrs Jonathan B. Craig, \$10; Miss Amy Dearden, \$5; Arthur I. Ellenbogen, \$3; David L. Holmes, \$5; Mrs Horace G. Hufcut, \$5; Miss Mary F. Langworthy, \$5; Milton K. Larsen, \$5; The Rev'd Frederic Howard Meisel, \$25; The Rt Rev'd James W. Montgomery, \$5; Donald Pae, \$5; Miss Winona C. Peterson, \$5; Mr & Mrs Robert B. Riley, Jr, \$5; William S. Ryland, \$5; Miss Elizabeth B. Shirley, \$5; Mrs R. M. Smith, \$5; The Rev'd Walter F. Tuhey, \$5.

BIBLICAL STUDIES — XVII

WE TEND TO REAP WHAT WE SOW, as a greater than David observed; and it is perhaps by examining David's weaknesses that we shall come to understand somewhat the causes of the turmoil of his last years. His greatness is incontestable, both as a man and as a king; he was a consummate politician and a genius of a general, and he combined both qualities with a true greatness of heart, a genuine religious faith, and a deep personal sensitivity. He was always capable of the generous gesture, the true, spontaneous impulse of a noble man; and all of his life he was able to touch men's hearts and inspire them with a lasting loyalty. It is for this that he is remembered so lovingly, in the Bible and in the hearts of the Jewish people, as the true type of the ideal king, the standard by which kingship would henceforth be measured, the image of a promised hope to come in days of darkness and despair. And it is for this too that Christians have always seen him as a type of the King of Kings, and to the titles Son of God and Son of Man have not been ashamed to add Son of David, though that Son, as he said, was truly enough David's Lord.

But there was a side to David not so salutary, a side remembered with remarkable objectivity by the biblical writers (who had a fondness — very wholesome from the historical point of view — of portraying warts and all), but a side which the generosity of time has allowed to be obscured. We saw something of it last month in the Bathsheba story, and we shall see something of it, both in David and in his sons, this month as well. Call it pride, if you will; or call it softness — it partakes a bit of both. It is a kind of fatal self-indulgence, an inability in the final analysis to deny oneself one's inmost wish, a kind of childish petulance which will not be gain-said, an insistence on having the cake and eating it too, on having *that* doll (which belongs to another) even though *these* dolls are here for the taking (and are just as good), a kind of refusal to make painful decisions in personal crises, a putting off of the hard necessity in the fond hope that the occasion for it will somehow go away. We are all, I suppose, prone to it in some degree or other, but David had more than his fair share; and what may be tolerable in private citizens can be fatal in kings. Fortunately the genius outbalanced it in David's case, and it was not fatal; but there were some rough moments.

When David had been found out in the Bathsheba incident, and had been duly denounced by Nathan the prophet (as we recounted last month), a part of the punishment was said to be that the sword would never depart out of David's house, and further — because he had taken another's wife — that his wives would be taken, both figuratively and literally, "before all Israel, and before the sun." This is the ancient editor's way of commenting on the seething competitiveness of David's court in his last years, a period marked by all the intrigue, conspiracy, and jockeying, all the harem-bickering and partisanship and factionalism which we have learnt to associate with oriental government (though the disease is hardly confined to the Orient). The whole mess culminated in Absalom's rebellion, when the ambitious youth went in publicly to his father's concubines in a tent pitched on the palace roof in Jerusalem — a deliberate and calculated assertion of regal prerogatives — and so fulfilled Nathan's prophecy with extraordinary exactness (though the prophecy, as recorded, is no doubt coloured by the event — a common enough literary convention in the ancient world).

It was not that Absalom's tragedy (which was also David's tragedy) was the end of difficulty — for there was at least one other rebellion after it, and a very definite succession-crisis in any event at the very end of David's life — but that the Absalom affair somehow was the high-point of nemesis, working itself out in the life of that particular man who found himself King of Israel. Somehow all the failures and all the weaknesses worked together in fatal and inevitable sequence to produce this one grand explosion, this near fatal toppling of a throne. Here is David, who could not deny himself Bathsheba; and there, on the other side, is Ahithophel, chief counsellor and abettor of Absalom's rebellion, and very likely Bathsheba's grandfather (see II Samuel 11:3 and 23:34) — do we see here the outraged honour of a family patriarch? It is only speculation, of course, but one wonders. Here is David, who could not say No to Amnon, his eldest son, though it led to the dishonour and humiliation of his own daughter; there is Absalom, that daughter's full brother, standing in impotent rage before the weakness of a *father* (who was not a weak *King*) who had not the courage to see justice done within his own family. Here is David, yearning for that same Absalom — in exile for doing justice (which convention of the period would have condoned) which his father would not do —

having to be tricked (by Joab) into calling back the son he so desperately needed, and then refusing (for another two years!) to see him. Here is David, refusing to take the decisive step of a King against a rebel, because the father's heart could not hurt the child; there is Joab, unscrupulous as always, but, as always, loyal, doing the necessary thing when the King could not. Here is David, weeping over the lost son — it is one of the most poignant scenes in the whole Bible — while his victorious army, which has bled to save the King, creeps shamefacedly into camp like a whipped dog with its tail between its legs; there is Joab, prodding the father to be a King, and earning, not gratitude, but hatred and dismissal. This is the weakness of David, the vulnerable soft underbelly of a character otherwise armoured in sterling qualities and golden virtues; this is the weakness of David, who let himself be a man when he had to be a King. I doubt if any one of us could have done a better job (the comparison, indeed, is laughable); but hindsight is the luxury of the critic, even as his duty is to call the shots as he sees them, safe by the remove of centuries from involvement in the broils of the battle. Spectators, after all, see most of the play.

The basic constitutional problem, the backdrop of the drama, or, if you will, the rock against which human passions hurled themselves and fell back spent, was that there was no convention in Israel of dynastic succession. Primogeniture was more or less recognized in family affairs (the eldest son got a double portion, not the whole thing); but there was no precedent when the patrimony involved the kingship itself. Indeed, there is a sense in which there *was* no kingship until David (we have seen to what extent Saul was a sort of semi-king, a kind of glorified charismatic leader), so how *could* there be a precedent? The odds were that the eldest son would succeed, but there was no surety that he would; and there were a number of centrifugal tensions operating against dynastic stability. For example, there was the North-South rivalry, Israel (i.e., the eleven northern tribes) against Judah. Then again, there was the disaffection, particularly, of Benjamin, Saul's tribe, which had never quite forgotten its period of pre-eminence nor quite got over its sense of grievance at its subsequent demotion; and in the background lurked the remnants of Saul's family and Saul's party, hoping for a come-back (see II Samuel 16:5-14). Then there was the very strong religious tradition that kingship was a kind of national apostasy

anyway, that the only tolerable national leader was the particular appointee of God, charismatically designated to meet a specific crisis, and dispensable when that crisis was over. That there would be *some* kind of King was certain, but there were many who thought he ought to be of this popularly acclaimed, prophetically designated type, appointed, as it were, on his obvious merits and not on the basis of heredity at all. All of these factors combined to produce a climate of uncertainty as David grew older, and against this background his various sons, emboldened by their father's indulgence, chose to produce their play.

The eldest son was Amnon, who was not very nice (as we shall see); then there was Chileab, who is mentioned only once and apparently died young, since he does not figure in any of this; and then there was Absalom. Amnon conceived a passion for Tamar, his half-sister, who was full sister to Absalom (it complicates the telling, though it simplifies the psychology, if we realize that *all* of these sons had different mothers, polygamy being not only acceptable at that period but a particular political tool, a diplomatic necessity, and a useful indication of royal prestige). Amnon's attachment to Tamar would not have been considered especially abnormal at the period; marriage between half-brothers and -sisters was allowed by custom and was not particularly unusual (see II Samuel 13:13). Amnon, however, preferred rape, which he accomplished by a clever ruse suggested to him by his cousin Jonadab, "a very subtil man". He pretended to be sick, begged the King to allow his sister to attend him, got rid of the servants, and forced her. After that he threw her out, slaked lust issuing, as is not uncommon, in profound distaste for the object of it. The girl tore her robe, put ashes on her head (both of which were symbols of mourning), and went wailing through the streets of the capital to a desolate and humiliated refuge with her brother Absalom. It heightens the pathos of the scene if we recall that we are dealing with a society which placed a very high value indeed on virginity, and in which the despoiled woman was regarded very much as a species of soiled merchandise, doomed to a life of isolation and contumely.

David, to his everlasting shame, did absolutely nothing (though we are told he "was very angry")! Absalom, however, bided his time. After two full years he held a festive sheepshearing, to which he invited the King and all his sons (was he even then, one wonders,

planning violence to the King above and beyond the exactment of private vengeance on the King's eldest son?). The King himself declined, but the sons, including Amnon, went, after some urging. At a given signal, when the royal rapist was deep in his cups, Absalom's servants struck him down and killed him. A rumour reached the capital that all the King's sons were dead, but this was dispelled when the lot of them came hurtling rather ignominiously down the road and into Jerusalem. Absalom, meanwhile, fled to his maternal grandfather, who ruled the Aramean kingdom of Geshur, where he remained for three years while David pined for him in his capital. As for Amnon, well, David "was comforted about Amnon, seeing he was dead."

After three years, Joab, who was probably weary to death of the whole business, contrived a rather elaborate scheme to get the King to swallow his pride and allow Absalom to come home; he got a poor (and prolix) woman from Tekoa, which was near David's home town of Bethlehem and presumably made him feel nostalgic, to draw an elaborate parallel between her own (supposed) case, as a widow with one son dead and the other being pursued for his brother's murder, and Israel's case, where the King's (surviving) eldest son was likewise a fugitive outcast. David took the point (and discerned the fine hand of Joab pulling the strings behind-stage); Absalom was allowed to return, but only to a kind of house-arrest, barred from his father's presence until, after two more years, he induced Joab (by rather drastic means — see II Samuel 14:28-33) to effect a further reconciliation. But from that time on Absalom plotted to unseat his father, hiring a retinue of retainers and paying court to every disaffected element in the country he could find.

Perhaps, after all, one does not know so very much about this tangled affair. There seems to be no question but that David behaved in a very weak manner throughout. Presumably it was that which embittered Absalom to the point of treason; he had enough, in personal terms, to be bitter about (we must remember that the conventional morality of his day would have considered Amnon's slaying a praiseworthy act). And yet... well, one does not *know*. Presuming Chileab to have been long dead, only one life stood between Absalom and the heir-apparentship, the life of his brother Amnon. Was it *mere* outrage, then, which operated (and waited

two full years after the rape to begin to operate)? Or was the poison of ambition already at work? And did the King know? After all, Absalom was a very vain young man (see the story of his hair in II Samuel 14:25-26 — the total weight would have been about five pounds; see also the story of his monument near Jerusalem in II Samuel 18:18). In any event, the stage was set, the characters were in place. Next month we shall follow the tragedy through to its bitter end.

J. P. B.



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.
Mass	5:00 p.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.

*On the first Friday of each month, 5-6 p.m.,
a priest of the Society of Saint Francis
is scheduled to hear confessions.*

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. Those 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

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 Benedictine, 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]."

CALENDAR FOR FEBRUARY

1. Th. St Bridget, Abbess of Kildare, circa 523
2. F. **THE PRESENTATION OF CHRIST IN THE TEMPLE
& PURIFICATION OF SAINT MARY THE VIRGIN**
Abstinence dispensed
Evening Prayer 5:30
High Mass with Candlemas Procession 6
3. Sa. St Anskar, Archbishop of Hamburg, Missionary to
Denmark and Sweden, 865
4. Su. EPIPHANY V
5. M. The Martyrs of Japan, 1597
6. Tu. *Requiem 7:30*
7. W. St Romuald, Abbot at Camaldoli, 1027
8. Th.
9. F.
10. Sa. St Scholastica, Abbess at Monte Cassino, 543
11. Su. EPIPHANY VI
12. M. *Requiem 12:10*
13. Tu.
14. W. SS. Cyril, Monk, & Methodius, Bishop,
Missionaries to the Slavs, 869, 885
15. Th. Thomas Bray, Priest & Missionary, 1730
16. F.
17. Sa. *Of our Lady*
18. Su. EPIPHANY VII
19. M. *Requiem 6:15*
20. Tu.
21. W.
22. Th.
23. F. St Polycarp, Bishop & Martyr of Smyrna, 156
24. Sa. SAINT MATTHIAS THE APOSTLE
25. Su. EPIPHANY VIII
26. M. *Requiem 7:30*
27. Tu. George Herbert, Priest, 1633
28. W.

LECTIONARY (YEAR ONE)

For trial use

	Isaiah	Galatians	Mark
Th.	51:9-16	5:1-14	8:34 — 9:1
F.*	52:1-2, 7-12	16-24	9:2-13
Sa.	54:1-10	5:25 — 6:10	14-29
EPIPHANY V			
	Isaiah	Galatians	Mark
M.	55:1-5	6:11-18	9:30-41
		II Timothy	
Tu.	6-13	1:1-14	42-50
W.	56:1-7	2:1-13	10:1-16
Th.	57:14-21	3:10-17	17-31
F.	58:1-12	4:1-8	32-45
Sa.	60:1-17	9-18	46-52
EPIPHANY VI			
	Isaiah	I Timothy	Mark
M.	61:1-9	1:1-17	11:1-11
Tu.	61:10 — 62:5	2:1-8	11-26
W.	62:6-12	3	11:27 — 12:12
Th.	63:7-14	4	12:13-27
F.	63:15 — 64:9	5:17-22	28-34
Sa.	65:17-25	6:11-16	35-44
EPIPHANY VII			
	Deuteronomy	II Corinthians	Matthew
M.	6:1-9	5:11-15	5:1-12
Tu.	7:6-11	16-21	13-20
W.	10:10-15	6:1-10	21-26
Th.	10:17 — 11:1	8:1-15	27-37
F.	11:13-21	16-24	38-48
Sa.*	22-28	9	6:1-6
EPIPHANY VIII			
	Ruth	II Corinthians	Matthew
M.	1:1-14	10	6:7-15
Tu.	15-22	11:1-21a	16-23
W.	2:1-13	21b-30	24-34

* *These two days are major feasts, and proper lessons will be read at church. In private reading, for sake of continuity you may wish to read lessons in course, which we give here.*

MUSIC FOR FEBRUARY

FEBRUARY 4—EPIPHANY V

11 a.m.

Missa Eliensis Arthur Wills
 Motet, Make a joyful noise unto the Lord William Matthias

6 p.m.

Magnificat & Nunc dimittis Peter Hurford
 Motet, O love how deep Geoffrey Bush
 Tantum ergo Kenneth Corneille
 Motet, Salus aeterna Mode VII
 Tantum ergo Kenneth Corneille

FEBRUARY 11—EPIPHANY VI

11 a.m.

Festal Communion Service in B-flat Charles Villiers Stanford
 Motet, Thou wilt keep him in perfect peace Samuel Sebastian Wesley

6 p.m.

Magnificat & Nunc dimittis Edmund Hooper
 Motet, Christe Jesu, pastor bone John Taverner
 O salutaris hostia Tomás Luis de Victoria
 Motet, Jesu dulcis memoria Tomás Luis de Victoria
 Tantum ergo Spanish Chant/Victoria

FEBRUARY 18—EPIPHANY VII

11 a.m.

Missa octavi toni Felice Anerio
 Motet, Exsultate Deo Giovanni Pierluigi da Palestrina

6 p.m.

Magnificat & Nunc dimittis Thomas Weelkes
 Motet, Salvator mundi John Blow
 O salutaris hostia Felice Anerio
 Motet, Caro mea Alessandro Scarlatti
 Tantum ergo Francesco Antonio Calegari

FEBRUARY 25—EPIPHANY VIII

11 a.m.

Messe solennelle Jean Langlais
 Motet, O sacrum convivium Olivier Messiaen

6 p.m.

Magnificat & Nunc dimittis William Byrd
 Motet, Cibavit eos William Byrd
 O salutaris hostia Mode VII
 Motet, Ego sum panis vivus William Byrd
 Tantum ergo Mode V

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN
 139 West 46th Street, New York
 (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
 The Rev'd Donald L. Garfield, Rector
 The Rev'd John Paul Boyer
 The Rev'd Sydney J. Atkinson, O.H.C.
 Plaza 7-6750

PARISH OFFICE

145 West 46th Street, New York, N.Y. 10036
 Mr William R. Anderson, Parish Secretary
 Office hours from 10 a.m. to 5 p.m.
 Monday-Friday except legal holidays
 Plaza 7-6750

MISSION HOUSE

133 West 46th Street, New York
 Society of Saint Francis
 Rockefeller 5-3895
 Saint Mary's Center for Senior Citizens
 Mrs Emil F. Pascarelli, Program Director
 Plaza 7-3962

Mr John Z. Headley, Treasurer Plaza 7-6750
 Mr James L. Palsgrove, Director of Music TEmpleton 1-5005
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