

· BENE·DICTA · TU · IN · MULIERIBUS ·



AVE

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· 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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AVE

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

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No. 2

THE RECTOR'S CHRISTMAS SERMON

GLORY TO GOD, peace on earth, good will to men: we have heard the Christmas story, and the angels' voices are fresh and new as they sing, and we with them, tonight. We need no excuse to sing "Glory to God"—glory is around us. We have come here, where lovely song and lovely sight and even lovely smell surround us and remind us that glory came at Christmas.

A year ago, we could not easily add "Peace on earth", and I had to remind you that we could not quite sing "Glory to God" as we should like—as though all were well with the world. Now, a year later, though we come to the end of a year in which much has gone wrong, at least there is this, that we are not at war. And we give thanks to God for this, at least.

It is a negative kind of thing, isn't it: "Not at war"? Is peace nothing more than "not at war"? Is peace only passive, so to speak? to sit back and catch our breath, perhaps before the outbreak that could come next?

What is peace? In Greek, "peace" is *eirene*, a negative word which means the absence of strife, a truce or temporary cessation of the fight. In Hebrew, on the other hand, "peace" is *shalom*, which means wholeness, totality. It is the Greek *eirene* which the evangelist Luke puts onto the angels' lips, of course, but as they hail the new-born Prince of Peace, it cannot exclude the meaning of the sacred Hebrew *shalom*. Indeed, the Christian vision of peace must be thoroughly affirmative: a striving toward a wholeness that has not yet been achieved but is, surely, the vision of the heavenly Jerusalem, the city of peace, the kingdom of God set on earth.

How far from it we seem to be in this year of the Lord! I need not remind you of the year's events at home and abroad. To forget them for a moment of time may be why you have come here, where all is glory. And that vision of glory may be for each of us a beginning of rededication to bringing the kingdom of God to this world. If we see God's glory and hear of peace on earth, will we not

want to rededicate our lives and our world to human good will? Though Christ's followers are called of God to be a "people marked for his own possession, zealous of good works" (as Paul says in his epistle to Titus), Christians gladly reach out to all men of good will in their striving for peace and humanity.

Sometimes a sharp reminder of our calling comes to us from unexpected quarters. Such a call—indeed the jolt that made this sermon—came to me from this week's "New Yorker". Did you read "The Talk of the Town", which begins with a modern parable, a letter from a friend who was standing in line at the bank on Broadway at Thirty-third and saw over the shoulder of the woman in front the amount of her weekly paycheck—\$84.06—and wondered how she lived on it? Read it for yourself. Ask yourself the relation of poverty to peace. Suffice it for me to tell you the end of the friend's vision of what that paycheck could buy—or couldn't—for the bank's customers as, in the dream, they form a procession and go out looking for a palace—"a real, honest-to-God palace," he says.

I say, interpreting him as I see it, a palace for the poor: the poor in spirit no less than in cash; the downhearted no less than the downtrodden; those who live without hope no less than those who wouldn't know what hope is; the nations no less than this city; the "third world" no less than yours and mine. What does it mean to the New Yorker? To you or me? "The palace exists" (I read in the modern parable); "we have only to get there—that is, walk hard enough. Peace on earth and good will toward men are beautiful ideas but insufficient—action is required. Turn left at the corner of Broadway and Thirty-third Street." Or for me, Forty-seventh Street. And where do you live? And where do you work? And what do we do for peace, good will to men?

Is peace only passive? Is good will only sentimental? Of course not. As Dr John Macquarrie said in a sermon: "We all recognize that the pursuit of peace today is a cooperative venture, requiring the contributions of statesmen, scientists, technologists of many kinds, and so on. Since the Christian is also a citizen, he will join with other men of good will in the multifarious tasks that peace requires. But as a Christian, he has also a distinctive contribution to make, and I think it is this: to proclaim and commend the Christian vision of peace in all its amazing depth and comprehen-

siveness, for perhaps it is only some such vision that can bring together and sustain the many separate endeavours toward peace... But if Christians are themselves living at the growing edge toward wholeness, not afraid of constructive conflict and meaningful change, then they are showing a better way—perhaps the only way—toward peace, conceived as wholeness, humanity, dignity for all."

Glory to God, peace on earth, good will to men—three notes of the angels' song or, if you will, three strands that make an unbreakable cord.

And yet the Child of whom angels sang—that Child, grown, was broken, broken on a cross. "Unto us a child is born." And it is not too soon (as I never tire of saying at Christmas)—not too soon, as we kneel and worship the Child in his Crib, to look up and see the wood of the Cross and Jesus on that Cross, his heart broken in love, love that only God could give to man. The world makes a sentimental response to Jesus in his Crib. Will we make a response of good will—a moral response to Jesus on his Cross? As he went not up to joy but first he suffered pain, and entered not into glory before he was crucified, so we, walking in the way of the Cross, may find it none other than the way of life and peace. "This man shall be our peace."

Beautiful ideas are insufficient. Action is required. Turn at the corner where you are. Turn, and, with God's Son, give self in sacrifice. There is no other way less painful, no other way at all, to peace—to the palace big enough for all, the kingdom of our God.

Glory is around us, and

Where charity stands watching
And faith holds wide the door,
The dark night wakes, the glory breaks,
And Christmas comes once more.

FEBRUARY 1 - 2 - 24

THE ARCHBISHOP OF CANTERBURY will visit us on Candlemas Eve at 6, to preside at the Procession and High Mass and "say a few words of greeting after the Gospel".

THE BISHOP OF NEW YORK, in his Cathedral on Candlemas Day at 12, will be the chief consecrator of Harold Louis Wright, to be his second Suffragan Bishop.

THE DEAN OF THE GENERAL THEOLOGICAL SEMINARY, the Very Reverend Roland Foster, will preach to us at 11 on the Last Sunday after the Epiphany.

AN ICON OF CHRIST
 Sermon preached by John Paul Boyer
 at an ordination to the priesthood
 December 16, 1973

WE HAVE GATHERED HERE TODAY not so much to consider priesthood, as to effect it, to bestow it, to confer it upon one particular person, and thereby to proclaim it. We are all the Church, we who have been baptized into Christ's Body, and we all join today in this Churchly act: all of us — not the Bishop alone, not the clergy alone, but all of us, the Holy People of God. Our liturgies are different — our duties, that is, or our parts in the play — but each of us has a liturgy, from the Bishop on his throne to the most self-effacing lay person in the backmost pew, whether it be the obvious and visible liturgy of the celebrant or the preacher or the presenter or any other such person, or whether it be the less dramatic but no less essential liturgy of assent, the cry, "We are willing; thanks be to God!", in which we all join and by which we all express our share and our voice and our will and our being as members incorporate of Jesus Christ.

This is the first thing to be said, then: the priesthood is an act of the Church. It is not an act of the clergy except insofar as they, too, are an aspect of the Church. What we witness today, in other words, is most precisely *not* an act of self-perpetuation on the part of an exclusive professional caste. What we witness today is an act of Christian community — it is that or it is nothing, and we do not so much witness it, in any event, as participate in it.

"Clerisy" — the idea that "Church" is something done full-time by professional ministers, who graciously consent to grant certain fringe-benefits to the amateurs, the lay people, in exchange for their footing the bill — clerisy, I insist, has no place in the Christian Church, and is an intrinsic perversion of the Catholic teaching concerning Holy Order. It is also a recurrent and constant temptation to any bishop, to any priest, or to any deacon who has grown up with the cultural assumptions of the post-Christian West ringing in his ears. And if clerical pride plays some part in this — as indeed it does — so also, to even the balance, does laical laziness, where the expectation so often is that, *since* one is only an amateur, it is up to the paid professional, the clergyman, to do all the praying, all the studying, all the counselling, all the visiting, all the anguishing, and all the self-denying — in other words, all the work.

Both the comfort which the proud clerk takes in his self-supposed superior status and the equal but opposite comfort which the spiritually slothful laic takes in having someone to be "holy" for him (with such vicarious "holiness" usually being understood in terms of conventional, societal respectability rather than in abandonment to the holy will of the holy God) — *both* these forms of false comfort, I say, are folly. In terms of the Church as redemptive community set in the midst of the world to call all men to Jesus Christ, they lead to precisely that sort of ineffective, pitiful failure which characterizes so much of Church life today, that sort of frantic scrambling after this or that "selling-point" which invites nothing but contempt from the cruelly smiling world. In terms of individual souls, perhaps even more tragically, both clerical presumption and lay indifference lead only to spiritual death.

Priesthood is an act of the Church. And when we who are the Church gather to confer sacramental priesthood on a particular man, it were well to remind ourselves, and it were well for him to remind himself, what it is the Spirit of the Lord GOD is upon him *for*: "To preach good tidings unto the meek; to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn" — and so on.

The essence of the priesthood, then, is that it is *not* a profession, but a vocation, a covenant, a kind of possession by the holy and eternal God; and that its goals, however much we who are priests may fall short of them, are the goals of the redeeming Christ; and that we are set in the midst of the Church to be signs of that Christ and signs, effective signs, of that redemptive presence. There is no room here for the calculating self-interest, the calibrated *quid pro quo* of the merely professional man, nicely figuring to what extent he might reasonably extend his services, and in return for what. There is room here only for sacrifice and for service freely and totally given, only for a kind of crucifixion, only for a kind of death to this world in order that we might live unto Christ.

To the laity, then, I say this: if an hireling is all you want in a priest, an hireling is what you will get; and when the wolf comes we know what happens to the hireling, who "careth not for the sheep." Know that you too, baptized into Christ's death, are by

that fact, which is *not* a metaphor, *dead* unto the world — dead unto the world and alive unto God. Beware that you sell not your birthright; upon you too rests the Christian burden and privilege of total self-giving unto God and unto your neighbor in God. No one can be holy for you. No one can be a Christian in your stead. No one can do the work of the Church on your behalf. And if you pay the priestly professional, not on the principle that the workman is worthy of his hire, but on the principle that that lets you off the hook, know that you will not have hired a holy man but, in the long run, a corrupt man; for it is hard, terribly hard, for even the best priest long to resist the wearing down of a sacred calling into the comfortable routine and comfortable expectations of a professionally religious caste.

And to us who are priests, and especially to that one who in a few moments will be a priest forever, whether for glorification or for damnation, I say this — to *myself*, who am a priest, I say this: Beware, beware; the metaphor of the shepherd was not lightly chosen by our Lord, who giveth his life, who layeth down his life, for the sheep. And what he is we too must be, after whatever fashion our frailty and human inadequacy permits. Do not let us, my brothers, be found at the last day as hirelings when we have been *called* to be true shepherds. For if we betray that trust, if we settle for the easy way, the safe way, the comfortable way, what shall we have to say when we look upon the face of him whose way led up the rocky path of Golgotha, upon that face, marred and disfigured — yet glorious — by reason of a crown of thorns? Which of us will dare that look; which of us shall presume to lay his life alongside that life? What more horrible finish to it all than to look into those eyes and say, "I did it for gain; I did it for comfort; I did it to have a niche in society where I might be respected and revered; I did it for a *career*"? And to have in answer only those eyes upon us, looking into the secrets of all our hearts?

The priesthood is the act of the Church. It is, then, the act of all of us, who are the Church, and we are all responsible for it, and for what it shall be. Let us all take care with it, we people of God, in all our ranks and Orders; for verily we shall indeed be called upon to answer for it.

THE PRIESTHOOD IS THE ACT OF THE CHURCH, but it is also the act of Christ — of that Christ who made and established and founded and constituted the Church to be his bodily extension of

himself into time. It is, then, *his* priesthood, not ours; which is why no man dare *presume* to take it unto himself, why each man must not only think *himself* called but be thought to have been called by those in the Church especially charged with determining such things; be thought to have been called, that is, by those who are, so far as possible, objective, who are external to himself. Every vocation, then, must be tested and sifted and examined and tried; it is never enough merely to *want* to be a priest — the Church also must want it, must assent to it, must ratify it, must confer it.

But it is Christ's priesthood — "the Spirit of the Lord GOD is upon me, because the LORD hath anointed me . . . that he might be glorified." Precisely. There *is* no priesthood, except the priesthood of Jesus Christ. In all the New Testament, so far as I know, the word "priest" — *hiereus* in Greek — is used, except in historical references to the Jewish priests of the Old Covenant, only in connection with Jesus Christ. When the New Testament writers wished to describe that particular Order of the ministry which we are conferring today, they said, not "priest" (*hiereus*), but "elder" (*presbyteros*).

In time, priestly language was extended, rightly extended, to cover, first the Bishop as High Priest (*Archbiens*), and then, by extension, the presbyter (*presbyteros*) also. This is because it was evident that the Bishop (and eventually the presbyters too) were in fact serving priestly functions, were stand-ins, as it were, *proistamenois*, "those standing in the place of" Jesus Christ, those presiding over the Eucharist, the Church's sacrificial act, her sacrificial re-presentation of that priestly sacrifice of himself once offered which Jesus Christ, the Great High Priest, effected once and for all upon the altar of his cross, the sacrifice which is eternally presented to his Father upon the altar of heaven. *That* sacrifice is brought to earth, as it were, is focussed in time, is given to us as something we can *presently* participate in, here and now, in the mystery of sacrifice, the Holy Eucharist; and in that mystery the Bishop or the presbyter performs the priestly office of Jesus Christ. There is a sense in which, indeed, the celebrant at the altar, sacramentally speaking and after the fashion of a mystery, *is* Christ, is Christ to his people in that particular time and place. The priest does what Christ did at the Last Supper; he says what Christ said.

And by this doing and saying, all that that Supper entailed is made present; Christ is made present, in his passion and death, in his resurrection and glorification.

The priest, then, is a true icon of our Lord Jesus Christ; not a symbol only, but a symbol bearing that which it symbolizes, a symbol opening a way of access to that which it symbolizes, a symbol effecting that which it symbolizes, a symbol embodying that which it symbolizes. Thus the priest is not merely someone designated by the community to do certain things on their behalf; he is, rather, *himself* a certain thing, an image, a God-bearing image, an icon of Jesus Christ.

Thus we speak of priesthood as an Order, not merely as an Office; and thus we say that the priest *is* something, for eternity, and not merely that he does something. And thus also we say that priesthood carries with it "character", and not merely function. And this word "character"—which is a direct carry-over into English from the Greek—is the same word the Epistle to the Hebrews uses to define the relationship of the Son to the Father in the Holy Trinity. In our English translations it is rendered "express image": Christ bears the "character", is the "express image" of God the Father; and the connotations are those of a seal stamped out in wax—the imprint of the seal left in the wax is the "character", the "express image", of the signet which made the imprint. And as Christ is to the Father, so is the priest (and even more fully the Bishop, the High Priest)—though by a partial and frail analogy—the "character", the "express image", of Christ. The priest is a sign, a seal, an icon of Christ to his people, and he is this in himself, quite aside from any particular function he may be performing at any particular moment.

Now, I would not be misunderstood. I am not saying the priest is the *moral* equivalent of Jesus Christ. No doubt he ought to be; no doubt we all ought to be. We are *all* baptized into Christ's death, we are all risen into new life in Jesus Christ; and there is *no* moral obligation incumbent upon the priest which is not equally incumbent upon every other Christian. The priest, no doubt, should be charitable and chaste and sober and honest and all the rest of it; but he has no greater obligation to be any of these things than any of the rest of us. Or, to put it the other way round, not one of us has any lesser obligation than he has to be all these things. The priest, I repeat, is not a vicarious holy man for the laity; and above all it

is no part of his duty to be vicariously *respectable* for the laity. No doubt *indeed* the priest ought to be charitable and chaste and sober and honest and what not, but priests fail in all these things just as other people do and with about as much frequency. And they deserve just as much compassion and understanding and tolerance as anyone else does, and no more. But that is not what we are talking about.

We are talking about the priesthood of Jesus Christ, the priesthood which it is his will—who did not despise the taking of human flesh upon himself—to embody in the frail human flesh of otherwise ordinary human men. And that priesthood is not impaired by the weakness or the sin of those who bear it. This is not to excuse weakness or sin, but it is to say that the Word of God is not to be thwarted, that Jesus Christ is not to be thwarted; for the priesthood remains his priesthood and the priesthood of his Body the Church—as Article XXVI of the old Articles of Religion rightly declared when it affirmed that the unworthiness of the ministers hinders not the effect of the Sacraments—as some sects did then, and do now, teach.

The priesthood does not belong to Ronald Lau. No more does it belong to John Boyer or Donald Garfield or Sydney Atkinson or to any other man. It belongs to Jesus Christ, the God-Man who tabernacles in our midst. It is he, the chief Bishop and Shepherd of our souls, to whom we under-shepherds must render an account. See, then, the terrible responsibility. And yet see too the *glory* in which we share. But remember always that it is not our glory. *Our* glory it is, like John the Baptist, to point towards the glory of our God and Saviour, the only true glory, the only true hope. The Spirit of the Lord God is upon us for one reason only—to proclaim in Word and Sacrament the good tidings of his Gospel, that he, and only he, might be glorified, to whom be glory and majesty, dominion and power, both now and ever. Amen.



FROM THE PARISH REGISTER
RECEIVED BY CANONICAL TRANSFER

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

December 14—William Perry Burks, Jr

December 31—Philip Joseph Egan

January 5—Richard John Lanham

OUR LIFE IN NEW YORK CITY

Brother John-Baptist, SSF

WHEN THE AWAKENING OF OUR COMMUNITY towards the again-pressing needs of the inner-city was beginning in 1967, it was the parish of St Mary the Virgin who offered us a place, in what was a convent for many years. At that time, there was still a very small group of American Franciscan friars and we regretfully had to turn down this offer.

In the intervening period our growth has taken many forms. In the past we have often had to "make do" with the resources that were available at the time, but by 1970 we were heading towards using many of the universities, colleges, and seminaries that the New York area has to offer. Several of the ministries that lay open to us required further education. Some of our friars have high school educations, some college, and some graduate school or seminary. So we needed to be in touch with diversity.

Another matter which led to the opening of the Franciscan house at St Mary the Virgin was the needs of student life in contrast to the life of conventual Religious. Study hours, school classes, to and fro, night functions, don't fit in too well with the well-ordered time-tables of larger communities of our Society. So the friars committed to furthering their education were encouraged to seek a life-style more suited to this. The first attempt was in an apartment in Yorkville in Manhattan. This was less than ideal because of the suitability of the situation. "Low-profile" financing made corporate prayer impossible because the friars all had very diverse working and school schedules, passing like ships-in-the-night. Various muggings, high cost of living, and generally very hard surroundings made looking for another place imperative. Through the kindness of the Rector and Trustees of the Church of St Mary the Virgin, at Times Square, Manhattan, the convent facilities were again made available to us in a way which made a real life together more of a possibility than it had been for the year on 93rd Street.

On Easter Monday, 1972, Mark Francis, Dominic Joseph, and John-Baptist, aided ably by some of the Little Portion friars, moved the few articles of "early depression decor" down from the 5th floor walk-up to the new-to-us, rather roomy Mission House on 46th Street. We were greeted by much friendliness, cooperation, and

generosity on the part of the people of St Mary's. This warm feeling of acceptance as a part of the parish has characterized our stay and made life very much more enjoyable. And through the generosity of several friends we have furnished our quarters. Needless-to-say, the prayer-life of the parish, with its Daily Offices, Masses, and stability has enabled us to again be present in a way that our increasingly demanding schedules don't allow us by ourselves.

What's all the busyness about? For the past few years, *Brother Mark Francis* has been engaged in seminary training, looking towards ordination which was realized this December 22. He also has completed his Master's Degree in Pastoral Counselling from St John's University. His work situation has included part-time counselling, part-time chaplaincy work for the Diocese of New York's Mission Society, and part-time work helping out at St Mary's in the Church. He has vital contacts with the Roman Archdiocese through the Family Consultation Service. Until this year, Mark also was the Parish Assistant of St Paul's Church, Great Neck, N.Y.

Brother Dominic Joseph is employed by "815" (National headquarters of the Episcopal Church's Executive Council) in the Office of Prayer Book Revision. This means that he is assisting in the production and distribution of materials to every Priest and Bishop and to Layfolk who use the alternative services that General Convention authorizes for use in place of Prayer Book services of our churches. He is going to Mercer Seminary in Garden City, studying for the priesthood. The community is hoping to send Brother Dominic to Trinidad when our work opens in 1974.

Brother John-Baptist works for the Episcopal Mission Society also, at St Barnabas House, a temporary shelter for children located in east Greenwich Village. There are about 92 children in residence, and he coordinates the Clinical Psychiatric department, which helps in the adjustment of the children to their often deprived and unstable family situations. His work includes coordinating a staff of psychiatrists, psychologists, perceptual training specialists, and remediationists. Until November of 1972, Brother John-Baptist headed up the Episcopal expression of Marriage Encounter. Now that has been handed over to Diocesan Clergy and lay couples to run, for renewing and strengthening marriages that help to form the background of a healthy society and church.

As a household, the friars on 46th Street try to help in the parish church in whatever ways they are asked and can find. From time to time, we spend time with the Senior Citizens' Center run by the parish. We also try to have our doors open to people who might want to talk to us in informal ways — in our own way, a Franciscan way, adapting to the needs we find, and the situation in which we find ourselves. This is the first House of Studies in the American Province. We weren't given any directions or rules to go by in establishing our life-style, but somehow the Lord has provided the increase, and our life together has evolved into a new expression of the traditional mixed balance of study, prayer, and work.

(Adapted and reprinted by permission from *The Little Chronicle*)



ALTAR FLOWER MEMORIALS

February 2—Purification B.V.M., Arthur & Georgina Margaret Huck
Lady Chapel, Mildred Anne Handy

February 3—Epiphany IV, Joseph H. Schuman

February 10—Epiphany V, William Frederick Schrage

February 17—Epiphany VI, Elsie Gertrude Dickey

February 24—The Last Sunday after the Epiphany,
Arthur & Emilie Fiàla Dinter



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Annual contributions of three dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE. Please notify us promptly of change of address.

CALENDAR FOR FEBRUARY

1. F. St Bridget, Abbess of Kildare, c. 523
Evening Prayer 5:30
High Mass with Candlemas Procession 6,
the Archbishop of Canterbury presiding
2. Sa. THE PRESENTATION OF CHRIST IN THE TEMPLE
& PURIFICATION OF SAINT MARY THE VIRGIN
No Mass at 12:15 nor Confessions 2-3
3. Su. EPIPHANY IV
4. M. St Cornelius the Centurion
5. Tu. The Martyrs of Japan, 1597
6. W. *Requiem 7:30*
7. Th. St Romuald, Abbot at Camaldoli, 1027
8. F.
9. Sa. *Of our Lady*
10. Su. EPIPHANY V
11. M. *Requiem 12:10*
12. Tu.
13. W. Absalom Jones, Priest, 1818
14. Th. SS. Cyril, Monk, & Methodius, Bishop,
Missionaries to the Slavs, 869, 885
15. F. Thomas Bray, Priest & Missionary, 1730
16. Sa. *Of our Lady*
17. Su. EPIPHANY VI
18. M. St Simeon, Bishop & Martyr of Jerusalem
19. Tu. *Requiem 6:15*
20. W.
21. Th.
22. F.
23. Sa. St Polycarp, Bishop & Martyr of Smyrna, 156
24. Su. THE LAST SUNDAY AFTER THE EPIPHANY
25. M. SAINT MATTHIAS THE APOSTLE (*Tr.*)
26. Tu. *Requiem 7:30*
27. W. ASH WEDNESDAY
Strict Fast & Abstinence
Ashes imposed at all Masses
Evening Prayer 5:30
High Mass with Penitential Office 6
28. Th. Lenten Weekday

MUSIC FOR FEBRUARY

FEBRUARY 1—CANDLEMAS EVE

- 6 p.m.
 Messe solennelle Jean Langlais
 Motet, Senex puerum portabat Tomás Luis de Victoria

FEBRUARY 3—EPIPHANY IV

- 11 a.m.
 Missa quaternis vocibus Phillip de Monte
 Motet, Confirma hoc Jacob Handl

- 6 p.m.
 Magnificat & Nunc dimittis Henry Purcell
 Motet, Thy word is a lantern Henry Purcell
 O salutaris hostia Mode VII
 Motet, Ave verum corpus Josquin des Prés
 Tantum ergo Mode V

FEBRUARY 10—EPIPHANY V

- 11 a.m.
 Mass in F (No. 1) Franz Schubert
 Motet, Tu es Petrus Christophorus de Morales

- 6 p.m.
 Magnificat & Nunc dimittis Peter Hurford
 Motet, Praise ye the Lord John Rutter
 O salutaris hostia Tomás Luis de Victoria
 Motet, Jesu dulcis memoria Tomás Luis de Victoria
 Tantum ergo Tomás Luis de Victoria

FEBRUARY 17—EPIPHANY VI

- 11 a.m.
 Mass in E minor Anton Bruckner
 Motet, The Beatitudes John Joubert

- 6 p.m.
 Magnificat & Nunc dimittis (G) Charles Villiers Stanford
 Motet, The earth is the Lord's Charles Villiers Stanford
 O salutaris hostia Philip James
 Motet, Panis angelicus Everett Titcomb
 Tantum ergo Paul Griesbacher

FEBRUARY 24—THE LAST SUNDAY AFTER THE EPIPHANY

- 11 a.m.
 Missa brevis Simon Preston
 Motet, And I saw a new heaven Edgar Bainton

- 6 p.m.
 Magnificat & Nunc dimittis John Byrt
 Motet, I will lift up mine eyes Zoltán Kodály
 O salutaris hostia Marcel Dupré
 Motet, Jesu dulcis memoria Mode I
 Tantum ergo Marcel Dupré

THE DUPRE ANTIPHONS played at Saint Mary's by McNeil Robinson rated among the ten best organ recordings of 1973, according to the American Guild of Organists' magazine *Music*. Reviewing a recital in Washington, *The Evening Star and Daily News* critic wrote: "Robinson regularly commands the finest French cathedral organ outside France. As organist of New York's celebrated Church of St Mary the Virgin, central Shrine of Anglo-Catholicism in this country, he provides ceremonial music and accompaniments possibly equaled only in a handful of European churches."



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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
V&pres du Commun, Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic \$5.95 (mailing 50c)

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



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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.
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. and 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, 12:40-1 p.m., *also*

FRIDAYS, 5-6 p.m.

SATURDAYS, 2-3 and 5-6 p.m.

SUNDAYS, 8:40-9 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.*



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
(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
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
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The Church of Saint Mary the Virgin depends on the offerings of parishioners and friends. Pledge envelopes may be obtained from the Parish Secretary. Your support is appreciated.