

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

Vol. XLIII

March, 1974

No. 3

My dear people,

We have had our Ash Wednesday ashes and communions. Now we have Lent before us. Lent is a time of lengthening days, meant to let more light into our lives and deepen our faith. At Saint Mary's, what an opportunity is ours!

Mass daily at 7:30, 12:10, and 6:15 gives us opportunity, if we will count it worth the time and effort at least once a week as well as on Sunday, for a quiet midweek communion, which I, even when I am away, find to be a *must*. Bible reading, best by the daily lectionary authorized by the Church and on sale in our shop, gives us opportunity to grow in knowledge of God and his ways with man. Father Boyer's Sunday morning class at 10 can be taken in after Sung Mass or before High Mass; now will begin study of the Revelation of Saint John the Divine, from which we take Sunday eucharistic lessons this Eastertide.

The Lenten *extra*, Way of the Cross, Friday nights at 7:30, always leads into a special series of sermons or lectures; and this year will be rather different. Father Scott will chair a series of round-table discussions on the Christian's role in the world: how in the world can you keep the faith and give it, too? how can you of the laity exercise a ministry in the world that will turn people on, not off? how can you go on with a job the world expects you to do when it is boring, or even less than Christian? Helping us ask such questions and find some answers, we will have at the table in the parish hall some skilled practitioners of the arts, of medicine, of business, who themselves are practising Christians. It will be co-sponsored by our sister parish of the Transfiguration and the Association for Creative Theology.

It does mean work, but faith also is fun. For family fun stay after High Mass for a parish brunch on Mid-Lent Sunday and for punch on Lady Day, March 24 and 25.

Affectionately your priest,

DONALD L. GARFIELD

ECSTASY, PROPHECY, CHARITY

Father Boyer's Sermon on Epiphany IV

THIS SUNDAY'S LESSONS FORM A KIND OF TRIAD [Jeremiah 1: 4-10; I Corinthians 14: 12b-17 & 33a & 40; Luke 4: 21-32]. The first lesson is about prophecy, which is from above; the second lesson is about religious ecstasy, which is from within; and the Gospel is a solemn warning to the people of God not to think more highly of themselves than they ought to think, and is spoken by him who is the seal of prophecy and the end of ecstasy, the Word of God incarnate, the Word with power.

The first lesson is about prophecy; the second lesson is about ecstasy; and there is a difference between the two. There is a place for ecstasy in the Church, a place for it in the lives of Christians; it is a kind of abandonment, or rapture, before the all-consuming holiness of God. It means, literally, that one stands outside oneself, that one empties oneself, in order to be God-possessed, God-filled, *enthousiasmos*, whence derives our modern word 'enthusiasm'. Ecstasy is a kind of divine revenge upon spiritual deadness or hyper-rationalism, and its classic expression is in a play by Euripides called *The Bacchae*, where Pentheus the King, filled with superior scorn for the new religion of Asian Dionysius, is delivered by the god first into madness and then into death at the hands of the Bacchae, the bacchantes, of the title, led by his own frenzied mother, chief hand-maiden of the god, drunk upon the god.

The problem with ecstasy, you see, is that it is not very moral. In fact, it is not moral at all. I am not saying that it is *immoral*, mind you, but that it has no inherent connection with the moral realm, that it does not touch morality in itself, and that it may be either of God or of the devil. For ecstasy, however much it may be an instrument in the hands of God, is itself neutral; and though it may come at the command of God, it comes from within, from the depths of our own unconscious, and is essentially a removing of the normal restraints laid by nature upon the human psyche. Those restraints *may* be removed by nature's God for his own purposes, but they may also be snapped by pressures from within or dissolved by influences from without—it is possible, you know, to work *oneself* into a frenzy. I could do it here and now if you liked, by way of demonstration; but then I should have to be tied up and

carried away someplace, and you wouldn't hear the end of the sermon. It is also possible, of course, for other people to work us into a frenzy, of which history, including fairly recent history, affords numerous examples. If I were an evil orator I could probably do it myself, since it doesn't take much talent; and you'd all be running out of here screaming, "Kill, kill, death to the Albanians"—or whomever I turned your rage against. History has some examples of that too, you know. All it takes is a man with absolute passion and no scruples. "Sieg heil!"—or have we forgotten?

Ecstasy, I said near the beginning, has its place in the Church. It tends, in fact, as I also said, to be a kind of answer to a sort of spiritual arridity, a come-uppance on a large scale to human smugness and self-sufficiency. At the coming of the Holy Spirit that first Pentecost, you remember, the Apostles were siezed with a kind of ecstasy, and that pattern was often to be worked out again in the early days of the Church as a kind of answer both to the sterile legalism of certain dominant strains of rabbinic Judaism and to the shallow rationalizing of certain other dominant strains of Gentile philosophizing. Something of the same sort may be happening today, when the reductionist theology of the sixties—God is dead; man-come-of-age has no need of God; technological man has no place for religion—that sort of thing—has suddenly been answered, it would almost seem, by a tremendous upsurge of what is called *charismatic* religion; and those who, ten years ago, were declaring the redundancy of the Holy Trinity are today witnessing, and in some cases have themselves been swept up into, a tremendous sweep across the face of the Church of the Third Person of that Trinity, the Holy Spirit, the Lord, the Life-giver.

But it is precisely because of that upsurge that certain cautions are necessary, as the Apostle Paul himself found in similar circumstances in the first century. The ecstasy, you see, is a sort of by-product of the Spirit. It is not the Spirit itself, and is nowhere in the Bible equated with the Spirit; it is, rather, what happens to some people, but not all people, *after* the Spirit has come. And it can, as we have observed, be induced by other agents, some of them *no doubt* spiritual enough, but malevolent, and enemies to the Spirit of God—what we call the demonic. Man can, you know—a fact currently being exploited by an immensely popular film—be possessed by

other things than God. And the specific phenomenon St Paul has concerned himself with in today's Epistle, glossalalia, speaking in tongues — claimed by many in the charismatic movement as *the* mark of the Spirit's presence — so far from being, by itself, any such thing, is not even a specifically *Christian* experience. A quick perusal of Frazer's *Golden Bough* (if the perusal of anything in twelve volumes can be called quick!) would be enough to convince anyone of the near universality of the phenomenon, since it has been found in many different parts of the world at many different times and in many different religions, some of them quite primitive and not at all "spiritual".

Now, I am not saying that ecstasy cannot be used by God as a means of communicating a genuine religious experience. God often used natural things to communicate genuine religious experiences. He uses bread and wine, for example, to communicate himself most literally in the Sacrament of the Altar, which climaxes, not at all coincidentally, in what we call Holy *Communion*. What I am saying, however, is precisely that religious ecstasy, including speaking in tongues, *is*, essentially, a *natural* phenomenon, not a supernatural one. Its origins are in the *human* psyche, whence it may be called by God for what serves his purpose. But it can be called by other things too, as I have tried to indicate.

And by itself it means, if not nothing, at least very little. Those who have it are not better than those who don't; those who lack it, lack nothing essential to their spiritual health or fullness. Paul himself had it, as we know from both First and Second Corinthians; but, as we know from that portion of First Corinthians which is today's Epistle, he did not think it very important, and at times he found it positively divisive and counter-productive — as you would find if you went home and read *all* of chapter 14, from which this Epistle is taken.

What St Paul did think important was the *fruits* of the Spirit, of which religious ecstasy, including speaking in tongues, was not one. The fruits of the Spirit are much less dramatic and much harder work: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. The list is not mine; it is the Apostle's, who also said, "Though I speak with the tongues of men *and of angels*, and have not charity, I am become as a sounding brass, or a tinkling cymbal."

Prophecy is something else again. For one thing, it is done with the conscious mind. One knows what one is saying oneself — which is not usually true with speaking in tongues — and one's hearers know what one is saying. Of the two, St Paul thought prophecy by far the more important: by it the Church is edified, instructed, even rebuked; by it outsiders also might be edified or pierced through by the illuminating and convicting rays of God's Word.

Prophecy is a kind of conviction, a kind of compulsion to speak out. One does not seek it; it comes to one unbidden, often even against the will: "Ah, Lord God! behold I cannot speak: for I am a child." But the answer is always the same: "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak . . . and I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

The prophet, you see, speaks not his own word, but God's Word, which is efficacious either for destruction or for building up, and which comes with power and the strength of disciplined inner certainty. Though often associated with ecstasy, especially in its earlier days, it is miles removed from it in essence. The key word is *discipline*: the ecstatic merely abandons himself to whatever forces are working upon him or within him; but the prophet finds the Word of God burning in his heart, which he must shape and turn and mould and express with all the tools of conscious utterance and intellectual rigour. He is not in control of the *fact*, which is the Word of God, moving, moving, constantly moving within; but he must be in control of the channels through which the Word expresses itself unless he is to speak mere gibberish.

The prophets did not die out after Jeremiah and Company, you know. There were Christian prophets in the beginning. Indeed, the coming of Christ marked a resurgence, a re-birth, of prophecy. And there are a few left today too, though they would probably be the last people in the world to call themselves such.

I say all of this because there has been a lot of loose-lipped talk in the Church these past several decades about "prophecy". All kinds of people think they are being prophetic when they are only being impertinent. Every time someone gets up and says the Church should jettison its teachings, throw out its doctrines, demythologize its images, and emasculate its sacraments, he claims he is being

prophetic. But, however much prophecy may root out tares and weeds from the vineyard of Israel, which is the Holy Catholic Church, or however much it may pull down and destroy false growths, its purpose, whether under the Old Covenant or the New, is never to burn up the vineyard itself. Prune and train and fertilize it does, and that is a work, of course, which may involve some destruction of the part in order that the whole may live; but destroy in the sense of ripping out the living vine it never does, for after the destruction comes the time to build and to plant — and you will know the tree by its fruit, which is the same as the list we had a few minutes ago: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

Furthermore, prophets have rebuked even kings, and a few have died for doing it. But prophets are not politicians. Any ass can get up and criticize the government. I do it myself, but that doesn't make me a prophet. I am weary unto death of Churchmen getting up, who are often ignorant of history, ignorant of politics, ignorant of human nature, and ill-informed on the issues, and saying they are being *prophetic* when their opinions are no better, and no more valid, than yours and mine. Which is simply to remind us all that Holy Scripture recognizes that there is such a thing as *false* prophecy, and that the false prophets usually outnumber the real ones about four hundred to one. Many a prophet is nothing more than an *enfant terrible*, which translates best as "spoiled brat", and they are usually so *fashionably*, so *chicly*, denunciatory. A fairly certain rule of thumb is that a man a lot of people agree with, especially a lot of *elite* people who can sense that delicious experience of being put upon by the ignorant herd which is the rest of mankind, is no prophet. A prophet is most likely someone who makes our *own* blood boil, whom we ourselves and almost everyone else would dearly love to throttle. It is then we should stop to say, "Is this *God* speaking, through this man or woman? Speaking, perchance, to *me*? Rooting out and pulling down, destroying and throwing down, and only then beginning to build and to plant?" Remember that Jeremiah, the prophet whose calling forms our first lesson, was almost universally hated in his own day for saying over and over again that the Holy City of Jerusalem would be destroyed. It is so much easier not to think the unthinkable, isn't it?

"Many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian." The point here, of course, is that Sidon and Syria were *not* part of Israel. The widow of Sarepta and Naaman the Syrian were foreigners; were not of the Chosen People at all; were, technically, less than dogs. But unto them was the prophetic power manifested. This is a warning, I think, to all of us. I have spent some little time this morning on a kind of false ecstasy and a kind of false prophecy, both of which pose peculiar problems of spiritual pride. So easy it is, once to fall into an ecstatic experience and ever afterward look down upon our even Christian; so easy it is, to cloak our personal, often selfish, opinions in the venerable robe of prophecy.

But so easy it is, for *all* of us to fall into pride — so easy to adopt roles of smug superiority, proud of your spirituality, proud of our piety, proud of our sensitivity, our minds, our talents, our virtues, our morals, our respectability, our whatever. *We* are the people, and no doubt wisdom has perished with us.

Well, dear Israel of God, remember, let us all remember, the widow of foreign Sidon and the leper from foreign Syria, who were preferred before us. And let us remember too who drew them to our attention, whose Word was with power, save, it would seem, in his own country and among his own people. *We* are his people and his country. Is it still so with us? Will it always be so? Or shall we learn again such simplicity and openness that we may be filled once more with wonder at the gracious words which proceed out of his mouth, full of grace and truth, the very Word of God.



FROM THE PARISH REGISTER

BURIAL

My flesh shall rest in hope.

January 24—Hugh Addison McEdwards

ALTAR FLOWER MEMORIALS

March 12—St Gregory the Great, Ethelyn May Garfield

March 24—Mid-Lent Sunday, A thank offering

March 25—The Annunciation, Emma V. Headley

BIBLICAL STUDIES — XXI

SOLOMON WAS A GOOD SHOP-KEEPER, which is to say that his wealth was based, as was England's during the eighteenth century particularly, on trade. His empire, its borders more or less secure since David's time, straddled the main trade routes of the Ancient Near East, and all commerce, whether from northern Mesopotamia (Assyria and the Hurrian lands beyond) or down from Asia Minor, had to pass through his domains on the way to Egypt, and *vice versa*. Solomon shrewdly exploited this strategic situation, as he did also the near proximity of the Phoenician Sea-Kingdom of Tyre, with which he early forged close ties for the purpose of gaining for Israel access to the sea trade which she did not naturally have. Tyre served also as a kind of gateway into Israel of certain foreign influences, either for increased civilization or increased corruption, depending upon one's point of view. It is no accident that Solomon's most famous building project, the Temple in Jerusalem, was designed by a Tyrian architect and was built with the help both of Tyrian craftsmen and Tyrian *matériel*.

The Phoenicians, of course, had the Mediterranean trade pretty well sewed up, and however much they were willing to help their powerful but technically less well-developed neighbour to the east when it was in their own interests, they were not about to brook rivals at that area. They were, however, quite willing to help Solomon, on a cooperative basis, in opening up hitherto undeveloped sea routes to the *south*. The result was a merchant fleet, almost certainly developed with the help of Phoenician ship-wrights, based at Ezion-Geber on the Gulf of Aqabah (the present-day Eilat), which sailed on regular voyages — which lasted nearly two years — as far as Ophir, which was apparently what we call Somaliland today. From Ophir came gold and silver ("gold of Ophir" was proverbial), jewels, rare woods, ivory, and exotic animals.

There was also the southern over-land trade, in which context no doubt the (possibly) legendary story of a Queen of Sheba is to be placed (Sheba, with all due respect to the Empire of Ethiopia, being almost certainly — as archaeologically indicated — a Sabaeen trading kingdom in the eastern portion of the Yemen, which by that time had exploited the rather new use of the camel as a beast of burden — Genesis 24 is an anachronism — to establish a trade

hegemony over most of the rest of Arabia which was to last for centuries). From there came more gold, more jewels, and spice — besides which, Arabian merchandise seeking a larger market had to pass through Israel on the way north, to the benefit, no doubt, of Solomon's customs house.

Further wealth came from the copper refinery, also at Ezion-Geber, which is not mentioned directly in the Bible, but for which there are abundant archaeological evidences. This too, no doubt, was built with Phoenician technical help. The fleet which sailed from there was a "*tarshish* fleet" — which the Bible does mention (I Kings 10: 22; "ships of tarshish" refers to a kind of ship, designated for the transport of smelted copper from the refinery, the *tarshish*, and not to ships from a place called Tarshish!) — just like similar Phoenician fleets which sailed from similar industrial outposts in Spain and Sardinia. This must have been a source of immense wealth, especially as Solomon's refinery is the largest yet uncovered in the ancient orient.

There was also a brisk trade in horses from Cilicia and in chariots from Egypt. In order for the one to get to the other, or for either product to get from its homeland to the minor princelings of Syria and the Neo-Hittite city states, they had, once again, to pass through a middleman — our man Solomon.

All of this added up to very pretty pickings indeed, though not without certain attached problems, as we shall see next time. It is hardly surprising, therefore, to see this new wealth reflected in a lavish building programme designed to enhance the new prestige of both kingdom and King — building, after all, was the only way ancient potentates could advertise on a large scale, since they were denied, poor things, the blessings of neon!

The most important building, of course, at least so far as posterity is concerned, was the Jerusalem Temple, *the* Temple, the place where God "caused his Name to dwell", the central shrine, the bond of unity of all Israel. It was, however, a rather small building, though extremely lavishly appointed. Those who have had the opportunity to visit the Sistine Chapel may recall a certain sense of shock at learning that the dimensions of that shrine are exactly the same as those of Solomon's Temple (the later Temple of Herod the Great, which was standing at the time of our Lord, and which the Romans destroyed in 70 A.D., was considerably larger).

The reasons for this comparative smallness are actually two-fold. In the first place, the Temple *was* a chapel—a Chapel-Royal, if you like. It was attached to the palace compound, and its chief priest was an appointee of the King and one of his great men. Because the Ark happened to be there, it was also, of course, the focal point of the old tribal confederacy (we saw several issues back that it was part of David's genius to inter-weave the tribal-confederacy-Ark traditions with the royal-dynasty-anointed-King traditions to the point of making an inseparable whole); no one was allowed to forget, however, that it was the *King* who was the Ark's ultimate custodian, and that the rule of the King (especially evident by Solomon's reign) had superseded the arrangements of the old tribal days. The Temple was not, therefore, so much a place of popular worship as a symbol of the triumph of the kingship principle in general and of the Davidic dynasty in particular. In the second place (and this was true of ancient temples generally), the Temple was not conceived, as a modern church, to be a place to hold large crowds of people. It was conceived, rather, to be a place to "hold" in some sense (though they were not unaware of the ultimate impossibility) the Divine Presence—in pagan religions of the primitive sort, in fact, the temple was conceived as a kind of house for the god; Israel by this time had certainly spiritualized the concept, but something of its tenor remained. The crowds, therefore, when there were crowds, assembled in the various fore-courts (where, indeed, the great altar of sacrifice was, out in the open air); the inside was a place of darkness and awe, where only the priests went, and the most inner place of all, where the Ark rested between the cherubim as a kind of throne for God himself, was entered only once a year, on the Day of Atonement, when the chief priest entered with blood for cleansing and incense to shroud the Ark in smoke lest he intrude too closely upon the Divine and so perish.

The design of the building reflected this ideology, and both design and (to a certain extent) ideology—though of course *much* modified by Israel's distinctive revelation—were, as we have indicated, of Phoenician inspiration. The building itself was a rectangle, facing east. It consisted of a vestibule, and then a large room, the "Holy Place" (*bekbal*), which contained such furniture as the Law prescribed and the altar of incense; at the far end was a second, smaller room, in the shape of a cube—this was the "Holy of Holies" (*debir*), the innermost shrine, the dark and secret

place, the final repository of the traditions of nation and cult, the place of meeting between God and his people. Here, as we have said, was the Ark, in origin a plain wooden box, though overlaid with gold, its original carrying-poles still in place to mark the years of desert wandering. In it were, it was said, the broken tablets which Moses had dashed to pieces at the foot of the mountain in anger over the Golden Calf; in it also, it was said, were the two whole tablets which God had himself written to replace the broken ones. The Ark was covered with a golden lid, the "Mercy Seat", upon which brooded the invisible Presence of Israel's God. It was before this that the chief priest sprinkled the blood of the Atonement sacrifice, shielded by the clouds of incense, in order that his sins and all Israel's might be "covered" by a merciful God. On either side of the Ark, as a sort of perpetual guard, stood the two cherubim, their over-arching wings meeting in the midst over the Mercy Seat. (If anyone wants to know what a cherub looked like, he might take a look, come Easter, at the great rug which lies on the floor of the choir at St Mary's—there are cherubim worked into its border, namely the man-headed winged bulls with the very Assyrian looking beards.) Here they were to stand for over three hundred years, until Nebuchadnezzar of Babylon destroyed Temple and palace alike in 587/6 B.C., when Ark and cherubim and tablets and all disappeared forever from history.

The awe of the little cubed room remained, however, for the Temple was rebuilt on the same pattern (though with much diminished luxury) after the Exile, even though there was nothing to put in the "Most Holy Place". Perhaps in a sense the mystery of God's silent and un-imaged Presence was actually increased, for it is certain that even among Israel's hostile neighbours there were speculations about what might be in that room. Surely, they thought, there must be *something* there, perhaps some grotesque and obscene image which the Jews dared not, or were ashamed, to show the world. Inspired by stories of this sort, the Roman general Pompey, who took the City shortly before the turn of that century when Christ was born, repaired immediately to the Temple enclosure, and strode through the various fore-courts and into the Holy Place; and then, alone, he passed through the veil into the silence and darkness of the Holy of Holies itself, to emerge a few seconds later, somewhat shaken, to announce that, indeed, there was Nothing At All—only the silence and darkness.

J.P.B.

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 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]."

CALENDAR FOR MARCH

1. F. Lenten Weekday (St David, Bishop of Menevia, c. 544)
Way of the Cross & Benediction 7:30 p.m.
2. Sa. Lenten Weekday (St Chad, Bishop of Lichfield, 672)
3. Su. LENT I
4. M. Lenten Weekday
5. Tu. Lenten Weekday
6. W. EMBER DAY
7. Th. Lenten Weekday (St Perpetua & her Companions,
Martyrs at Carthage, 202)
8. F. EMBER DAY
Way of the Cross & Benediction 7:30 p.m.
9. Sa. EMBER DAY (St Gregory, Bishop of Nyssa, c. 394)
10. Su. LENT II
11. M. Lenten Weekday
12. Tu. St Gregory the Great, Bishop of Rome, 604
13. W. Lenten Weekday
14. Th. Lenten Weekday
15. F. Lenten Weekday
Way of the Cross & Benediction 7:30 p.m.
16. Sa. Lenten Weekday
17. Su. LENT III
18. M. Lenten Weekday (St Cyril, Bishop of Jerusalem, 386)
19. Tu. SAINT JOSEPH
Fast dispensed
20. W. Lenten Weekday (St Cuthbert, Bishop of Lindisfarne, 687)
21. Th. Lenten Weekday (Thomas Ken, Bishop of Bath & Wells, 1711)
22. F. Lenten Weekday (James De Koven, Priest, 1879)
Way of the Cross & Benediction 7:30 p.m.
23. Sa. Lenten Weekday
24. Su. LENT IV
25. M. THE ANNUNCIATION OF OUR LORD JESUS CHRIST
TO THE BLESSED VIRGIN MARY
Fast dispensed
Evening Prayer 5:30
High Mass with Procession 6
26. Tu. Lenten Weekday
27. W. Lenten Weekday (Charles Henry Brent, Bishop of Western
New York, 1929)
28. Th. Lenten Weekday
29. F. Lenten Weekday (John Keble, Priest, 1866)
Way of the Cross & Benediction 7:30 p.m.
30. Sa. Lenten Weekday
31. Su. LENT V

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

MUSIC FOR MARCH

MARCH 3—LENT I

11 a.m.

Missa tertii toni Costanzo Porta
Motet, Hear my prayer, O God Adrian Batten

6 p.m.

Magnificat & Nunc dimittis Herbert Howells
Motet, Drop, drop, slow tears Gerald Nears
O salutaris hostia Joseph Goodman
Motet, Ego sum panis vivus Joseph Goodman
Tantum ergo Joseph Goodman

MARCH 10—LENT II

11 a.m.

Missa brevis Kenneth Leighton
Motet, Exaudi Deus Howard Boatwright

6 p.m.

Magnificat & Nunc dimittis Christopher Tye
Motet, Wash me thoroughly Samuel Sebastian Wesley
O salutaris hostia Edward Elgar
Motet, Ave verum corpus Edward Elgar
Tantum ergo José Maria Beobide

MARCH 17—LENT III

11 a.m.

Missa Jesu nostra redemptio Giovanni Pierluigi da Palestrina
Motet, Justitiae Domini Giovanni Pierluigi da Palestrina

6 p.m.

Magnificat & Nunc dimittis Thomas Tallis
Motet, Hear the voice and prayer Thomas Tallis
O salutaris hostia Felice Anerio
Motet, O sacrum convivium Gregor Aichinger
Tantum ergo Tomás Luis de Victoria

MARCH 24—LENT IV

11 a.m.

Mass in D Anton Dvořák
Motet, Laudate Dominum Pietro Bonamico

6 p.m.

Magnificat & Nunc dimittis Herbert Murrill
Motet, O pray for the peace of Jerusalem Herbert Howells
O salutaris hostia Marcel Dupré
Motet, Ave verum corpus 14th Century French
Tantum ergo Marcel Dupré

MARCH 31—LENT V

11 a.m.

Mass for five voices William Byrd
Motet, Confitebor tibi Giovanni Pierluigi da Palestrina

6 p.m.

Magnificat & Nunc dimittis Thomas Morley
Motet, O vos omnes Carlo Gesualdo
O salutaris hostia Mode VIII
Motet, O sacrum convivium Giovanni Pergolesi
Tantum ergo Mode V

SERVICES DURING LENT

SUNDAYS

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00 (Sung), and 10:00 a.m.
High Mass with Litany in procession and 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.
Way of the Cross and Benediction, Fridays	7:30 p.m.

Followed by round-table discussion on
BEING CHRISTIAN

IN MEDICINE [March 1]	IN NEWS MEDIA [March 22]
IN THE LAW [March 8]	IN EDUCATION [March 29]
IN BUSINESS [March 15]	IN THE ARTS [April 5]

Led by Christians practising in these fields



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.*



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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.

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