

BENEDICTA TU IN MULIERIBUS

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AVE MARIA GRATIA PLENA DOMINUS TECUM
ET BENEDICTUS FRUCTUS VENTRIS TUI

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A MONTHLY BULLETIN
OF THE
CHURCH OF SAINT MARY THE VIRGIN
NEW YORK

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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

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THE RECTOR'S CHRISTMAS SERMON

ON THIS MOST HOLY NIGHT, when we see light in our darkness, earth filled with the light of God among men, the mystery we celebrate, the mystery of the Incarnation of the Son of God, gives us one clear ray of hope for our world and our lives, and it is this, that, however dark our world and our life may be, Christ has made a difference: he points us to heavenly joys which even now we may taste and which never will cease to give pleasure.

Something fixed, like a star — though can we be sure of it? something pure, like joys of childhood — but were they unmixed? something deeper than this life, that nonetheless we recognize and welcome like an old friend: mix these together, and you have what you want out of life. At least, from our standpoint, as we can see our life, what we want it to give is the best of it without the worse parts, the parts we'd rather forget in our lives. And to want that is a good beginning: fear of God is the beginning of wisdom. And fear of a worse evil befalling him brought man, in man's early years, to his knees.

But we were raised up in those years before Christ: God's messengers and prophets taught us hope, hope for better than fear, hope for the coming of a kingdom of love and joy and peace. And that coming of the King we celebrate tonight, when the years before Christ suddenly came to the great divide of time, and brought mankind into the year of the Lord. And I want to ask, tonight, what is the difference? What difference has it made in the world? What difference does it make to you and to me? For the world, you know, waits for our answer. If we have it, will the world know it?

We speak — boast, perhaps — of a Christian civilization, and where, if ever we could define it, has it gone to? A friend wrote me in his Christmas letter: "Few of us can escape the feeling that the world is becoming a darker and more cruel place; as we

celebrate the Incarnation this year may the Lord lighten our darkness and give us peace." To which I say, "Amen," and give thanks, as we all do, for a peaceful scene in most of the world tonight. Absence of warfare should give us time and a reason to search within ourselves for causes of strife, and to seek to tear them from us lest it again break out. Let us pray, tonight, for a self-searching, a repentance of our selfishness, and a new resolve to keep the peace.

But that fear of self-destruction is only a beginning of wisdom, and if we want to rise from our knees and walk with God as his sons and daughters full grown, we have more to learn. "Know this," the Catechism taught us, "that you are not able to do these things of yourself, nor to walk in the Commandments of God, and to serve him, without his special grace; which you must learn at all times to call for by diligent prayer."

"Well," you think, "that's a cheery note for Christmas! 'Keep plodding on by prayer and grace of God, and you'll make it.' Thank you, Father Garfield, for your cheerful message!"

Could I give you a better? Is it as evident to you as it is to me, in my life, that Christmas cheer won't get me far beyond the Christmas feast? In the new year, what will I live on — memories of Christmas past? In a sense, *yes*. Christmas, the first one, what we celebrate year by year so joyfully, *is* the grace of God with us, the light of life, the mystery of life on earth that reaches down to us from Bethlehem and from heaven, making of them one place. One place on earth has been touched by heaven, and from that tangent of God among men every place may become holy and every life may be touched by God.

"The Son of God became man that we might become divine" — a daring assertion of a dauntless saint who, like you and me, had his difficult side and, also like you and me, could know God's grace: God reaching down to us. That saint, Athanasius, went on against great odds and, for truth that is deep, stood against the world. That may not be our vocation; perhaps we are called, more, to reconcile the world with God. However that may be, whatever your calling, no matter how great the odds we face in life, in our parish, and in our time when the world seems indifferent to lasting values, we should know this, and mark and learn it well, that the difference in this life is in getting up by the grace of God, going on by the light of Christ, and coming to fruition of his joys in

heaven, where we may find — and I think we will — that his joys are those we knew, at our best, in this life.

The difference for Christians is in getting up and going on and coming to a goal beyond our sight and, if the world can see that Christians live not *of* themselves (for we have no power of ourselves to help ourselves) nor *by* themselves (for in ourselves we are no better than others) nor *for* themselves (for we want to lose ourselves in love of God and man), then, we pray, all will see that, however dark our life may be, Christ has made a difference, and points us to heavenly joys which even now we may taste and which never will cease to give us pleasure.



Candlemas always marks another year of my ministry amongst you: this year (when we celebrate it on Sunday) my tenth. On the night of my Institution, Calvin Nash stood by me as subdeacon, and he has stood by Saint Mary's as a trustee for thirty-one years. He has asked to retire from the Board, and I want to record my gratitude and yours for his loyal service. Another change at this time: Bill Anderson, who for eight years has served as parish secretary with such devotion, is going to do similar work for our near neighbour, the Broadway United Church of Christ. We wish him well, and I am glad to say we will see him in our sanctuary.

The orchestra which accompanied the Beethoven mass on January 19 is made up of young musicians who want to play under McNeil Robinson's direction and have volunteered their services at Saint Mary's from time to time. It is a pleasure to welcome them. Another volunteer for whom we are grateful: Viola Cadney will handle flower memorials. If you wish a day, please telephone her at YUkon 8-6669.

Overleaf is a statement to the people of Grace Church, Newark, made by Father Butler-Nixon and Father Franks and reprinted by their permission here, because it so clearly and charitably sets forth why we must make a stand in the Episcopal Church in our unhappy divisions.

What do we believe? Christian believing — how the historic Creeds set forth the Christian experience — will be the theme of sermons on Friday nights in Lent. The preacher will be the Reverend Charles W. Scott of All Saints, Manhattan. The series will again be co-sponsored by the Church of the Transfiguration and the Society for Creative Theology.

D.L.G.

OUR CATHOLIC RESPONSIBILITY

IT IS BEGINNING TO APPEAR that those who are advocating and forcing fundamental changes in the nature of the Ministry in the Episcopal Church at this time have completely misread the intentions and motives, and the convictions, of those who are standing firm.

At first sight it might appear that it is only fair and just to allow anyone who feels called to the Ministry to be eligible for ordination, and, if the Church's laws do not happen to provide for this, a democratic process for changing the rules should be instituted. It might then be expected that those disagreeing with the proposed change would accept it in good grace if it received a majority of votes, and that they would become accustomed to the new ways of doing things.

But this question cannot be decided on the basis of first impressions, private opinions, or personal preferences, and the opposition to the unilateral and radical change in the nature of the Ministry being thrust upon us is not grounded simply in such preferences or opinions. It is grounded in what is believed to be essential in the very nature of the Church. Many Bishops seem to believe that it will all blow over eventually, once the laws of the Church are changed by due democratic process. Those who are determined to go ahead even *before* any change in the laws clearly believe that, if the Church is presented with a *fait accompli* with an apparently broad base of support and which goes unchallenged for enough months and years, we'll all resign ourselves to falling into line. Both these attitudes miss the point of what is at stake, and both fail to understand what the Catholics in the Episcopal Church are saying.

We are asserting that we remain utterly committed to the Catholic Faith and Order as it has been entrusted to us for our generation and for handing on to the generations yet to come. That Faith and Order is based upon the revealed will of God. If it is to be changed in any of its essential character, this may only be done because God wills it and reveals it to his Church. This indeed means that we must all remain open to signs of God's Holy Spirit leading his whole Church toward any possible new revelation.

The Catholic responsibility in the Episcopal Church at this time is to insist that nothing be done that would set the Episcopal

Church outside the limits of God's revealed will as we have received it to this present time. The Ministry is part of the essential nature of the *whole* Church, and, unless the *whole* Church changes it under God, the Episcopal Church in the U.S.A. has no authority to make changes that affect the essential character of the Ministry. The steps now being proposed would do precisely that.

What is going on is not a simple difference of opinion over whether women can lead worship as well as men. It is a fundamental cleavage over the nature of the Church. We are concerned about the integrity of the Church: not just the theology that indicates a male priesthood, but the theology that says anything affecting the essential nature and character of the Church can only be done by the whole Church. We believe that Anglicanism is a true form of the Catholic and Apostolic Faith and Order, and we cannot accept a move that will tear the Episcopal Church from those roots and make it into a new sect, cut off from the rest of historic Christianity because it presumed to change one of the basic essentials of the Faith all on its own. Not only the forces actively pushing these changes in our Church, but also the great passive majority in the middle, have to be brought to realize that the Catholic witness is not just peddling an opinion.

Our position is not just something that we'll hang on to for a while, and then get over. We believe that the essence of the Faith is being undermined: a change in the character of the Ministry means a change in the nature of the Church—a change in what we believe about Jesus Christ—a change in the doctrine of God. Our Catholic responsibility is to stand against the forces that are pushing these radical changes, until enough people realize what we are talking about, how serious this question really is, and that there is no middle ground. We can't sit on the fence, for the problem won't go away. It is time for a stand to be taken, right down the line. This inevitably means misunderstanding, but the integrity of the Faith is much more important than our feelings or our comfort.

Our position is not negative or defensive, but a positive and affirmative proclamation of the Faith. We are not alone, for the Fathers of the Church are with us, the great Catholic tradition is with us, and so are large numbers of Episcopalians, both clergy and laity. We may not be able to see how or when our stand for the Faith may be vindicated, but the results are not really our concern. Our faithfulness is what counts.

BIBLICAL STUDIES — XXV

JEROBOAM MAY HAVE BEEN A CONSERVATIVE by intent, but the very terms of his break-away kingship over the northern Kingdom of Israel ensured, by a kind of irony, that his intent must inevitably be thwarted. As we saw last time, the revolt was at least in part against both the centralized, bureaucratized government of Solomon and his successor and against the religious syncretism (in a Canaanite direction) which was increasingly used to bolster and undergird that government. Jeroboam was anointed king by Ahijah the Shilonite, one of the wandering prophets of the sort best characterized (somewhat later) by Elijah and Elisha. The very fact that he came from Shiloh suggests a connection with the old priesthood of the pre-Davidic shrine — a priesthood not unnaturally jealous of the new prominence of the Zadokite priesthood at Jerusalem. Be that as it may, Jeroboam was prophetically anointed as the charismatically chosen leader of the people: he is given the title of "king", but he owes it, not to any dynastic principle, but to the fact that he is specially designated by God (through the prophet). He is, therefore, a throw-back to the pre-monarchical judges; or, more nearly, a king after the pattern of Saul or (for that matter) of the early David. Furthermore, his kingship is later affirmed, and the revolt is in some sense "legalized", by the tribal assembly, an institution once of central authority but (it would seem) increasingly reduced by David and Solomon to an essentially vestigial role.

The revolt, therefore, marked an almost conscious attempt to return to old patterns of national life and to the old values which gave them meaning. Jeroboam was not to be king after the awesome manner of divinized Ancient Near Eastern monarchs; he was to be king of an almost democratic sort, a leader, chosen by the free fighting men of the tribes, not a master of unquestioned will. And the religion of Israel was not to be that of the "Chapel Royal" in Jerusalem, with its heavy emphasis on cult and its fancy Phoenician and Canaanite symbolism; it was to be the old religion of the tribes gathered round the central altar, something with an almost open-air quality to it, representing the simpler piety of the rural prophets and of a bygone era.

This was all very well and good, of course, but the fact remained, as we noted last time, that the central shrine, whether one liked what had been done with it or not, still happened to be in Jerusalem.

True enough it was that the pieties of the Jerusalem shrine had been interwoven (by the subtle policy of that master politician, David) with the new royal ideology to the extent that it was now well-nigh impossible to separate the two (which had been, after all, the point of the exercise). Nonetheless, the Ark remained in the Jerusalem Temple; and the Ark, ever since the period of the desert wanderings, had been *the* cultic focus of the whole tribal confederacy. What Jeroboam was trying to do, in other words, was to re-establish the confederacy without the very symbolic bond which gave the confederacy point in the first place. He was trying to erect an old value, to re-establish an old principle, without the very thing which the principle itself dictated as of symbolic necessity. By definition, the very tradition which Jeroboam was trying to restore understood itself, could only understand itself, in terms of the tribes grouping around the Ark; and here Jeroboam was trying to group the tribes around — well, precisely Nothing. For the Ark, inescapably, was in Jerusalem. It was as if he had been told to make doughnuts and had been forbidden to have holes.

Jeroboam understood this perfectly well:

And Jeroboam said in his heart, "Now the kingdom will turn back to the house of David; if this people go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will turn again to their lord, to Rehoboam king of Judah, and they will kill me and return to Rehoboam king of Judah." (I Kings 12:26-27)

His solution to the problem, though drastic, is hardly surprising and is perfectly understandable in the light of his dilemma. Indeed, it is hard to see what else he could have done:

So the king took counsel, and made two calves of gold. And he said to the people, "You have gone up to Jerusalem long enough. Behold your gods, O Israel, who brought you up out of the land of Egypt." And he set one in Bethel, and the other he put in Dan [i.e., more or less at the southern and northern extremities, respectively, of his kingdom]. (I Kings 12:28-29)

Now, in fairness, certain things must be said in favour of Jeroboam. The first is, that the biblical account as it now stands is hardly unbiased. The writer reflects the prejudices of the "Deute-

ronomic School" (writers after the spirit of the Book of Deuteronomy), writing some time after the event in a spirit of both political and religious hostility to most of what the northern kingdom stood for. Consequently, he is concerned to show Jeroboam in as bad a light as possible, and to suggest that his religious "apostasy" robbed the northern regime, then and subsequently, of all possible legitimacy. The implication here, of course, is that Jeroboam lapsed into the twin sins of idolotry and polytheism. Actually, however — and this is the second thing to be said in the rebel king's favour — we now know, thanks to archaeology, that it is most unlikely that the golden calves were themselves thought to represent divinity: they were, rather, ceremonial pediments upon which the *invisible* god was thought to *stand*. An example of the same principle, which the biblical writer no doubt would have considered thoroughly orthodox, is the presence of God — "enthroned upon the cherubim" — brooding over the very Ark it was the object of these golden bull-images (rather than "calf", actually) to replace; a hostile observer might well be pardoned for concluding that the ancient Israelites worshipped the Ark, or perhaps the cherubim, though such was not, of course, the case. Thirdly, our translation *may* be misleading: in Hebrew, the word for "god" — *elohim* — may be either singular or plural in meaning (it is always plural in form). Depending upon the context, then, one can read either "God" or "gods"; and Jeroboam *may* have said, "Behold your God, O Israel, who brought you up out of the land of Egypt", which would naturally have been taken as "gods" by our author, who wanted to say everything bad about Jeroboam that was possible.

Jeroboam's "apostasy", then, may have been apostate only by hindsight and after the event. It is as possible that he thought of his "gods" as one God — and identified him with the God of Abraham, Isaac, and Jacob — and thought of that God as standing invisibly *upon* the bull-calves, as it is that he thought of many gods and worshipped them *in* the image of the bull-calf. What, I suspect, he was trying to do was not to provide an alternate religion, but an alternate cult-centre (for convenience' sake he established two in fact) for the same religion. As we said above, it is hard to see what else he could have done.

The move cost him, however, the support of many of his prophetic supporters. Indeed, the Deuteronomic writers of a later time were in many ways the spiritual descendents of the prophetic schools, and their attitude towards Jeroboam is more or less accurately summed

up in our present narrator's account: "And this thing became a *sin . . .*" (I Kings 12:30). They were, perhaps, more than a little unfair, for they first goaded him into rebellion (in part) in order to oppose the "corruptions" of the Jerusalem cultus, and then punished him by withdrawing their support for, in effect, *not* supporting that very cultus. He was (and his successors too) damned if he did and damned if he didn't — expected to revolt from Jerusalem but not to replace it. This withdrawal of support by the religious conservatives was certainly one of the reasons for the essential instability of the northern monarchy. It is significant that, whereas in Judah there was never any dynasty but the one established by David, in Israel the kingship changed hands by violence three times in the first fifty years. A measure of continuity was eventually established by the House of Omri — in the face of bitter prophetic opposition — but quickly broke down again after the death of Ahab; and as the end of the northern kingdom approached, and the political, cultural, and economic life of the nation began to go to pieces in the face of the Assyrian threat, kings seemed to be changed (with but slight exaggeration) every few months. After all, if kingship is *merely* charismatic, kings can be removed whenever it appears, in the subjective opinion of malcontents, that God has withdrawn his support; and all you need then is some wandering prophet to come along and anoint you king in order to be entirely justified in claiming a kingship for yourself which might otherwise be thought to be merely usurped.

Our intention here is not to be unjust to the main thrust of the prophetic movement (especially as embodied in the heroic figure of Elijah) — which was concerned with a very fundamental kind of religious integrity of a sort which the kings of Israel could barely comprehend. It is to say, however, that the kings were up against a dilemma inherent in their situation: their kingship itself was based upon an inner contradiction, and the very prop they used for their own legitimacy over against the House of David (a specific, charismatic, God-given designation) could be used against them by would-be supplanters. It is surely significant that the one attempt at dynasty (and hence at continuity and political stability) which almost succeeded — that of Omri and Ahab (whose queen was Jezebel) — did so precisely because it abandoned the ideology of the northern kingship and the notion of the king as charismatic leader, and attempted to conform itself instead to the usual pattern of Ancient Near Eastern monarchy, though in this instance the

inspiration came from the Phoenician city-states rather than from Davidic Jerusalem (Jezebel was a Phoenician princess). This meant abandoning also the kind of religious notions which had supported the charismatic idea of kingship, and we find, especially in the reign of Ahab, a wholesale breakdown in the exclusiveness of the Yahwist cult—both through syncretism, in which Israel's God was assimilated in various ways to the Canaanite baals, and through an outright attempt (on the part of Jezebel especially) to *replace* the worship of the God of Israel by the worship of the baals, especially that of Baal Melchart, the principal deity of Jezebel's native Tyre.

To say that this aroused prophetic opposition is something of an understatement, and to that we shall turn next time.

J. P. B.



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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.



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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.



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BOOKS MAY BE BOUGHT at the shop next to the parish hall after Sunday High Mass. There are also crucifixes, rosaries, medals, and other aids to devotion.



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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)

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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]."

CALENDAR FOR FEBRUARY

1. Sa. St Bride, Abbess of Kildare, c. 523
2. Su. THE PRESENTATION OF CHRIST IN THE TEMPLE
& PURIFICATION OF SAINT MARY THE VIRGIN
High Mass with Candlemas Procession 11
3. M St Anskar, Archbishop of Hamburg, Missionary to
Denmark & Sweden, 865
4. Tu. St Cornelius the Centurion
5. W. The Martyrs of Japan, 1597
6. Th. *Of Epiphany IV*
7. F. St Romuald, Abbot at Camaldoli, 1027
8. Sa. *Of our Lady*
9. Su. THE LAST SUNDAY AFTER THE EPIPHANY
10. M. St Scholastica, Abbess at Monte Cassino, 543
11. Tu. *Requiem 7:30*
12. W. ASH WEDNESDAY
Strict Fast & Abstinence
Ashes imposed at all Masses
High Mass with Penitential Office 6
13. Th. Lenten Weekday
14. F. Lenten Weekday (SS. Cyril, Monk, & Methodius, Bishop,
Missionaries to the Slavs, 869, 885)
Way of the Cross & Benediction 7:30 p.m.
15. Sa. Lenten Weekday (Thomas Bray, Priest & Missionary, 1730)
16. Su. LENT I
17. M. Lenten Weekday
18. Tu. Lenten Weekday
19. W. EMBER DAY
20. Th. Lenten Weekday
21. F. EMBER DAY
Way of the Cross & Benediction 7:30 p.m.
22. Sa. EMBER DAY
23. Su. LENT II
24. M. SAINT MATTHIAS THE APOSTLE
Fast dispensed
25. Tu. Lenten Weekday
26. W. Lenten Weekday
27. Th. Lenten Weekday (George Herbert, Priest, 1633)
28. F. Lenten Weekday
Way of the Cross & Benediction 7:30 p.m.

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

MUSIC FOR FEBRUARY

FEBRUARY 2—CANDLEMAS

Messe solennelle Jean Langlais (1907-)
Diffusa est Giovanni Maria Nanino (1545-1607)
Responsum accepti Simeon Ludwig Senfl (c. 1490-1543)

FEBRUARY 9—THE LAST SUNDAY AFTER THE EPIPHANY

Missa brevis in G Wolfgang Amadeus Mozart (1756-1791)
Dextera Domini Orlandus Lassus (1532-1594)
Ave verum corpus Wolfgang Amadeus Mozart (1756-1791)

FEBRUARY 16—LENT I

Missa brevis Andrea Gabrieli (1520-1586)
Scapulis suis Giovanni Pierluigi da Palestrina (1526-1594)
O sacrum convivium Giovanni Pierluigi da Palestrina (1526-1594)

FEBRUARY 23—LENT II

Missa de Beata Virgine Josquin des Prés (1440-1521)
Meditabor Giovanni Pierluigi da Palestrina (1526-1594)
Adoramus te Gregor Aichinger (1564-1628)

ORGAN RECITALS

SUNDAY 5:30 P.M.

February 2 — George Novak February 16 — Edward Thompson
February 9 — Edward Thompson February 23 — Kenneth Corneille



FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

December 27 — Kenneth Cloughley
Lillian Cloughley (Mrs Kenneth)

BURIAL

"My flesh shall rest in hope."

January 12 — Clarissa Pierson Jacocks



ALTAR FLOWER MEMORIALS

February 2 — Candlemas, Arthur & Georgina Margaret Huck
Lady Chapel: Mildred Anne Handy
February 8 — Sacred Heart Shrine: James & Loretta Hamilton
February 9 — The Last Sunday after the Epiphany: Joseph Schuman

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	SERVICES
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.

**Except Saturday*

In Lent: High Mass with Litany in procession Sundays at 11 a.m.;
Way of the Cross and Benediction, Fridays at 7:30 p.m.



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.
except Saturday, open from 11 a.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
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
Brother Mark-Francis, *Program Director*
PLaza 7-3962

Mr John Z. Headley, *Treasurer* PLaza 7-6750
Mr McNeil Robinson, *Director of Music* MOnument 3-3259
Mr Andrew P. Attaway, *Head Server* CERemony 7-1356
Mr Benjamin A. Bankson, *Head Usber* SUsquahanna 7-7267
The Rev'd John L. Scott KRaehen 5-9214
Mr Thomas A. Rehrig, *Seminarian* OXFord 1-1398
Sister Brooke Bushong, C.A., *Church School* MUrray Hill 7-1365
Miss Mabel Lewis, *Hostess* GRamercy 5-8097
Mrs William J. Abdale, *Tours* MAin 4-5027
Miss Virginia O. Greene, *Bookshop* ORegon 3-0159
Mrs John G. Cadney, *Flowers* YUkon 8-6669
Mr Ralph M. Morehead, *Funeral Director* RHineland 4-2500

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.