

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·
· BENEDICTA · TU · IN · MULIERIBUS ·



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

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

Vol. XLVI

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No. 2

IN MEDIO VITAE

IN THE MIDST OF LIFE, alas, we are in death, and an early death brings us face to face with the shortness and uncertainty of our life. We mourn, as is human, a life cut short — not least when it is the life of one we had reason to respect, and had learned to love. Such a one speaks better things than death. Such a one speaks to us of life eternal.

Robert Howell Schumann served God and man as priest and teacher. He served as a priest for over thirty-two years — nearly ten of them at the altars of this church. He served as a teacher for over twenty-two years, and pupils and colleagues have testified of their respect for one who believed in good discipline and practised the winning ways of kindness.

Of course he is mourned, and, as is human, we ask, could he not have lived longer? The answer is, to me at least, a mystery not made clear and certain this side of eternity. But, speaking humanly, I begin to see an answer in the realization that eternal life will be lovelier because, when I come to enter it, there will be those there who love me and wait to welcome me — who even now ask, it may be, why we want to wait longer for the Father's welcome, and theirs.

And, believing in Christ, I hear a still more certain answer to death's mystery in the gospel — the good news of Jesus' answer to Martha when she says, "Lord, if thou hadst been here, my brother had not died." We, too, say that, or wish we dared to, for we wonder why our brother died. And Jesus gives the answer to our doubting when he says, "I am the resurrection and I am life." Death cannot last where Jesus is, for Jesus is life. Jesus Christ, Son of man and Son of God, gives eternal life to us — the fulfilling of all our best — the good done to us and, God be praised, done by us at our best.

Robert, priest and teacher, dutiful son to a dear mother and faithful friend to us all, assisted by this our sacrifice of praise and thanksgiving and welcomed by familiar faces and by saints and angels, enters his true native land.



ROBERT HOWELL SCHUMANN

My dear people,

My tribute to Father Schumann, given at his Requiem Mass, voiced our gratitude for him and affection for his mother. We are grateful to Neil Robinson and Mason Martens for their quick preparation of the music. How it would please the ear of Father Schumann — especially Bruckner in E minor — and how confident I am that, somehow, his soul heard! We are grateful to Bishop Wright, who came to preside.

Bishop Wright will again come to us on Candlemas night, to celebrate his third anniversary of consecration. It will be, also, my twelfth anniversary as your Rector. After High Mass there will be a gathering to greet one another in the hall.

I want to share with you an illuminating and amusing point made by our parishioner, Professor Picken, a graduate of St John's College, Oxford, who wrote: "I much appreciated your essay on the Non-Jurors. I am a bit sorry, however, you did not mention their good humour, which I think is one of their most attractive characteristics. A Non-Juring Bishop of my college in Oxford, Richard Rawlinson, left his considerable fortune to the college to endow, besides a readership in Anglo-Saxon, the gaudy and the chapel choir. He requested that his heart be buried in an urn in the chapel, which it was, with the inscription: *Ubi cor, ibi thesaurus.*"

Which words are the end of the Ash Wednesday gospel. Which reminds us that before the end of February we will have begun Lent. Which will have on Sunday mornings and Friday nights what I think will be an interesting series of sermons and studies to be announced in the next AVE.

And I share another letter I like: "I'm an Eastern Orthodox priest. I was in New York City visiting friends and had the good fortune to attend High Mass at St. Mary's. I was so moved by what I experienced that I decided to communicate my feelings to you. One often hears that Anglicans are concerned only with showmanship and are lacking in spirituality. I did not experience this at St. Mary's. Rather I encountered a reverence and something of "The New Jerusalem" within a Western context. The Liturgy was celebrated in such a manner that there was a sense of continuity and fluidity that one regularly experiences at an Eastern Divine Liturgy. I was also impressed by the friendliness of your people, something that one would not expect to find in a large New York church."

It is good to be here.

Affectionately your priest,
DONALD L. GARFIELD

JESUS' BAPTISM AND OURS

WE ARE IN THE SEASON OF EPIPHANY — the season, that is, of the *showing forth* of Christ, the season of the making of Christ evident, of setting him out for all to see, the season of the proclaiming of Jesus Christ. On Thursday past we celebrated the beginning of that process of making Christ known, the first showing of him to representative Gentiles after the earlier showing to representative Jews in the persons of the nativity shepherds — thus Christ comes first to Israel, but through Israel to the world.

But the coming of the Magi is only the first of the epiphanies. In the succeeding Sundays we shall encounter, one by one, those great decisive events in the life of our Lord which served as moments of insight and disclosure, at least to those with eyes to see, of that God who was in Christ Jesus, reconciling the world unto himself.

Today we celebrate Christ's baptism, which marks, as it were, his coming of age. Gone are the touching stories of his birth and childhood; beautiful they were, and full of meaning and theological and mystical import, but from now on we deal with the adult Jesus, the grown-up Jesus, Jesus the Man. It is the teaching of the Church, based on the infancy narratives of St Matthew and St Luke, and upon St John's Prologue, that Jesus was Messiah and Son of God from the moment of his conception; but it is his baptism at the hands of John which marks him out in public fashion as God's Chosen One, which declares him to be that Son of God which he is in his own nature. Thus St Mark's Gospel, possibly the oldest, *begins* with Jesus' baptism and the commencement of his public ministry. The baptism, therefore, is a kind of commissioning: Jesus was born to a mission, as the angel declared to Mary at the Annunciation; but here the mission is ratified and publicly acknowledged, here it is laid upon him as a solemn charge and task, an anointing with the Holy Ghost, and from here he sets out resolutely on that brief life of ministry which led straight to Calvary.

There is, you see, as we said in the beginning, more than one epiphany, and in this season of the Church's year we follow through the entire gamut, from this start on Jordan's bank to the Mount of the Transfiguration, that last and most explicit and startling of epiphanies, after which he sets his face steadfastly to go up to Jerusalem and to the fate which increasingly he expects to find there. There are indeed, then, these many epiphanies; but in the

end, too, there is after all only one epiphany. The whole life of Jesus the Christ, the life set out in prefiguration in that prophecy of Isaiah's which forms our Old Testament Lesson [Isaiah 42: 1-9], the life summed up in the Apostolic Preaching of St Peter in our Lesson from Acts [Acts 10: 34-38], the *whole* life, from beginning to end, from Bethlehem's manger and the witness of the Jewish shepherds and the Gentile wise men to the lifting up on the cross of Golgotha and the radiance of Easter morning and the enthronement of the Ascension—all of this is one single illustration and showing forth and manifestation and embodiment of the love and the power and the triumph and the glory of God.

Now, there is a message here for us. The first is this: what this life of glory is, we have a share in. The coming of Christ was not for his own sake, and his life most emphatically was not lived in isolation from our own. Rather, as our first processional collect makes clear, he came to restore the dignity of human nature, and he humbled himself to share our humanity precisely *in order* that we might share his divine life; thus his very name, as the second collect reminds us, signifies Saviour, and is become the sign of our salvation. It is into this Name, of course, that we are baptized, as the collect of the Mass itself prays, and thus we who were afar off are brought near and are grafted into the Covenant of God with his people, "that through his name," as St Peter says in Acts a little beyond today's Lesson, "whosoever believeth in him shall receive remission of sins" [Acts 10: 43].

Now, the point of this is, as Isaiah says of that elect Servant of God whom Christians have always seen as the type of Christ, that "he shall not fail nor be discouraged, till he have set forth judgment in the earth." The Epiphany Christ, the Christ of glory, does not *fail*. Even the cross, as St John's Gospel especially underscores, becomes an instrument of glory, is an epiphany, that is, of the triumphant and glorious love of God which tramples on sin and death and is the means for us to life. This is the Word sent from God, preaching peace by Jesus Christ, called in righteousness, held by the hand, kept, and given us for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring us prisoners out from the prison, and us that sat in darkness out of the prison house. And as we face life, and as we face death, however senseless or sudden or unmerited the whole business might seem, yet the darkness of our existence *cannot* quench the light of Christ.

We are baptized into his Name, whose own baptism we this day proclaim [Gospel: Luke 3: 15-16 & 21-22]; and thus our nature is restored, and our life is redeemed, and we become partakers with him of his inheritance of life. Sin is not the last word, as I have said before in this place; death is not the last word. The last word is the Word made flesh, dwelling among us.

We share in Christ's life, then, and we taste of his death. We are, in other words, baptized with the baptism he is baptized with. But in that sharing of life with life and of death with death, meaning is given to our own lives and deaths. For it is *not* all pointless; in Jesus Christ death is reversed and flung back upon itself—after Gethsemane and Calvary comes the opened and emptied tomb. Indeed, death is plundered of its spoil; Jesus Christ lives today and forever—which is the final, culminated epiphany—and we who have shared his life and joined our deaths to his through sacrament and prayer and the surrender of wills, we live in him also, today and forever.

Jesus was not adopted at his baptism, as certain heresies, ancient and modern, tried to claim. Rather, he was proclaimed to be what he already was: "Thou art my beloved Son; in thee I am well pleased." But we *are* adopted at *our* baptisms; what Jesus is by nature we are made by adoption and grace, and the Spirit's cry to him resounds over us also as a *reclaiming* by God in his love: "Thou art my beloved Son" is said to each of us—thou art my beloved son, thou art my beloved daughter. Each and every one of us, in this baptism of Christ, is given a foretaste and a pledge as the adopted sons and daughters of God himself. And that is why the Epiphany, no less than Christmas, is a time for us of rejoicing, even though it points us straight towards Lent and the way of the Cross.

Now, in discussing the message this day has for us, a moment ago I said "first". "First", of course, implies "second", and for my second point I must not fail to point out that the *consequence* of our sharing in Christ's triumphant and glorified life is that we share it with others. The baptism of Christ proclaimed him to be the beloved Son and Spirit-anointed Messiah of God. We who have been baptized into that *fact*—into the Name of salvation, that is, into the covenant-life of the redeemed community, into the life, death, and resurrection of Jesus Christ—we have an obligation, as in our collect for the day we pray for the grace, boldly to confess our Lord and Saviour, and to make his Name known, and the

saving *power* of his Name, unto the uttermost parts of the earth, to those near — our friends and neighbours and families — and to those afar off, to the strangers we meet in our lives, yea, even unto the distant isles which wait for his law. This is the solemn return for the love shown to us, that we show it again, not by word only, but by the power of transformed lives, unto our brothers and sisters in all the world. May God pardon us for our very great failures past in this regard — for which of us would *dare* to claim to be an icon of Christ's love? — even so, then, may God pardon us indeed, and give us all grace this Epiphanytide to set ourselves anew to that path of Christ-life, that, at the end, God our Father may declare himself indeed to be well pleased with us, his adopted and beloved children.



J.P.B.

NEW FRIENDS OF SAINT MARY'S

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Annual contributions of five 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.

BIBLICAL STUDIES — XXXII

WHEN LAST WE PASSED THIS WAY — over a year ago now! — you will recall that we sang, so to speak, of the death of kings, and of one particularly difficult queen. We ended, in other words, with the revolt of Jehu ben Nimshi against the House of Omri (whose most famous member had been the recently killed Ahab), specifically against those last feeble survivors of mighty Ahab, the briefly reigning Ahaziah (who fell from a window and died from it shortly afterwards) and Jehoram (Joram), who was shot by Jehu personally, fleeing from his furiously driven chariot across the plain outside Jezreel. Our account ended with the death of great Jezebel, daughter of Tyre, widow of Ahab, and mother of Ahaziah and Joram; she was thrown down from the windows of her own palace into the courtyard below at the orders of Jehu, and when they went to bury her some time afterwards, they found nothing left, except a few bits and pieces, from what the dogs had eaten. Thus perished one of the most notorious women in all history: a fanatical Baalist and a woman of ruthless political cunning, she more than anyone else represented the new directions the House of Omri had attempted to take, the purpose of which had been to achieve a not altogether undesirable dynastic stability and a network of useful alliances against Syria to the north and east and an ominously stirring Assyria beyond that. This could only be achieved, the Omrides obviously felt, by making a drastic break with Israel's past and by assimilating the country with the cultural (including religious) patterns of the countries round about. Only so, they felt, could Israel end its (in their view) suicidal isolation.

Their problem was, that their break with Israel's religious traditions was so drastic (Jezebel in particular moved from a passive favouring of Baalism to an active persecution of Yahwism) that they provoked an internal opposition which in the end was (as it proved) more dangerous to them than any external threat. And by provoking that opposition — specifically, the prophetic revolt which coalesced first around Elijah and then around his successor Elisha, who presided over, and was largely the cause of the success of, Jehu's rise as a prominent alternative to Omride assimilationism — they managed both to bring their own dynasty to a bloody end and to unleash precisely the sort of instability which had bedeviled the Northern Kingdom ever since the break-up of the empire of David

and Solomon. For the rise of Jehu signalled a turn away from the dynastic principle and a return to the charismatic prophetic-kingship ideal of pre-Solomonic times: the king did not rule, under such a theory, in his own right, nor as the successor of his father; he ruled because he had been singled out by God — speaking through a spokesman-prophet — and had been anointed as an outward ratification of an election which in one direction was (as we have seen) indeed divine, but which in another was by popular acclaim.

This view of kingship was obviously more “democratic” than what obtained in the Near East generally (where divine kingship had a long history), or than what had been the tendency of development within Israel herself since the inception of the institution of monarchy at all. Saul had been half-way between a charismatic “judge” and a true king after the later model; David had made great strides towards full-blown monarchy, but was a sensible enough politician to keep up both the tribal appearances and even a certain degree of real contact with the old traditions; Solomon, as a result, was largely able to dispense with the trappings of a now largely fictitious notion of tribal democracy — with Solomon we have oriental kingship in its most unadulterated form.

Even so, the old traditions lingered on, semi-underground, no doubt, nurtured in the prophetic “schools”, but still with a potency which at times — if provoked — could be decisive. Such a provocation, of course, occurred at the death of Solomon, when the tactlessness of his son and successor, Rehoboam, caused the fatal split between Judah in the South — which continued to be governed after the Davidic-Solomonic pattern — and Israel to the North, where Jeroboam ben Nebat represented a deliberate return to the ideals of “popular”, prophetically-endorsed, charismatic kingship. Nonetheless, precisely *because* of the resultant instability, no sooner had this first reaction taken place successfully than the temptation arose for the successor kings to move in precisely the direction of the Solomonic ideal in practice, however much they might claim a “popular” or prophetic authentication in theory. In other words, from Jeroboam on, it was normal for the king of the moment to attempt dynasty-building. The first several tries failed, and it was only with the rise of Omri (and then his son Ahab) that it began to look as if a true dynasty after the usual model might be achieved. The problem (and it proved insoluble in the end) was that there was nothing in the *ideology* of the Northern Kingdom which made

provision for a kingship of this type — and that the Omrides therefore felt a need to look outside the Israelite tradition for the justification of their rule we have already seen in some detail in earlier articles in this series. It was this very look outside, however, which inevitably had to provoke the reaction which was provoked, and which ended with Jehu’s *coup* and with the dogs eating Jezebel’s corpse in the portion of Jezreel.

There is a sense, thus, in which the Omrides were damned if they did and damned if they didn’t. They were not, by and large, very nice people (and we need not waste excessive sympathy on them), but there would seem to have been something more behind their policy of Baalizing — for that religion could provide the needed royal ideology in a way Yahwism could not — and something more, too, behind their foreign alliances than mere personal wickedness and personal advancement (though there was that too). There does seem to have been a genuine realization that some kind of stability was essential for Israel’s political survival. The problem lay in that, granted the need for such a stability, the Northern kingship was in fact based on a theory of kingship which almost precluded it: the charismatic king could come from anywhere at any time, and he was lifted up and thrown down as it served (they said) the purposes of God or (as we might almost at times prefer to say) the whim of the tribal fighting men — which were often, it seemed, one and the same.

The answer was obviously to turn to a different theory, but the only alternative from *within* the Israelite tradition was the Covenant-with-David-Jerusalem-Temple-holy-Ark theory of the Southern Kingdom of Judah — and that, thanks to Rehoboam (and to a certain extent Solomon himself), was entirely discredited in the North, where the native Yahwist traditions were mostly of precisely the prophetic-charismatic sort which had urged Jeroboam’s revolt in the first place (and besides, of course, the Temple and Ark were in somebody else’s possession anyway). The other possibility was to do what the Omrides did do — namely, to look *outside*, beyond the native traditions, to certain neighbouring ones which already had some seductive appeal for many of their subjects. But this, as we have already seen, was to provoke precisely the prophetic fury which was provoked, and the success of which marked the end of the Omride alternative.

Jehu, thus, represented a conservative reaction. He was the

creation (and to a certain extent the tool) of the older, prophetically-inspired conceptions of both religion and royal theory; over against the urban, court ideology of Jezebel and (by Jehu's time) her sons. When the revolt came, it came with that kind of revolutionary thoroughness and ruthlessness which seeks to right all wrongs in a blood-bath. Jehu was not a man for half measures, it would seem, and his estrangement from everything which the Omride court stood for was so total that he was clearly deterred by no considerations of personal pity. Not only did Joram go (by Jehu's own hand), but with him went Jezebel, of course (that would only be expected), and virtually the entire royal family, court bureaucracy, and Baal-cult (worshippers as well as priests). In addition, in total disregard of foreign-policy repercussions. King Ahaziah of Judah was killed outright (not to be confused with that King Ahaziah of Israel who fell out of the window—the Judahite king was visiting his royal cousin on a state visit, as were his attendants and accompanying officials. There are, in all of this, certain overtones of the idea of "holy war", of offering the entire enemy population as a kind of holocaust to the fury of the holy God—an idea seen most prominently in the conquest stories of the Book of Joshua. If this is so, it marks the degree of estrangement provoked by Jezebel's Tyrian ways (and religion)—namely, that things had come to such a pass that native Israelites were, like the "Canaanites" of yore, seen as suitable objects of the "band" (Hebrew *herem*).

Be that as it may, Jehu's destruction of the old order (which he would no doubt have seen as the *new* order of the innovating and corrupting Jezebel) was total in the extreme. His actions represent the triumph and the vindication (not to say vindictiveness) of the earlier phase of the prophetic movement; and although Jehu (somewhat ironically) was to found a dynasty of his own, which would indeed turn out in fact to be the longest in (Northern) Israel's history, the oriental-kingship notion was decidedly and permanently curbed. Never again would anything approaching the ambitions of Jezebel be attempted; and though there would be strong kings (particularly Jehoash and Jeroboam II), none of them would dare the hubris of an Omri or an Ahab, and no queen would brave the fate of Ahab's queen. One curious long-lasting mark was made by the Omrides, though: certain Assyrian texts refer to Jehu (!)—who must, by any standard, be accounted the greatest Omricide of

them all—as "son of Omri", and his country for long afterward was known as "Omri-land"; so strong an impression had Omri and his successor made on contemporaries, that their name outlived their existence, and their chief murderer (or executioner) had to bear the indignity of that name.

Like many revolutionaries since, indeed, Jehu led a better revolt than he manned afterwards a successful kingdom. His reign subsequent to (and perhaps consequent upon) the *coup* was hardly distinguished, and he was never seen to better effect than in the first days of his triumph. But after the killing had stopped (however necessary at least some of it might have been), Jehu had to settle down to the practice of a kingship he had hardly been prepared for. Needless to say, of course, Ahab's carefully nurtured network of alliances fell instantly to pieces. One could hardly have expected the Phoenician connection, for example, to have survived the slaughter of the princess of Tyre and her Tyrian attendants and priests (to say nothing of the insult to Baal Melqart); nor could the treaty with Judah have survived the violent death of the Judahite Ahaziah and so many of his court. Thus Israel was cut off, respectively, from her greatest mercantile ally and her most reliable military one. Furthermore, one could hardly expect the sudden removal of almost the entire ruling class to have had anything other than the most drastic consequences, nor the violence of their removal to have failed to provoke much in the way of bitterness and blood-feud (see, for example, Hosea 1: 4—written about a hundred years later—for a hardly complimentary estimate of Jehu's atrocities). In the end, indeed, Jehu failed even to keep the sympathies of the religious party which had brought him to power: though fanatically opposed to the foreign paganism, he did little to counter the native varieties (see II Kings 13: 6), and he was caught, as almost every king of (Northern) Israel inevitably was, by the "sin" of Jeroboam ben Nebat—i.e., the need to support, for obvious reasons, cult-centres other than (Judahite) Jerusalem and cult-foci other than the Ark (hence the famous "calves" of Bethel and Dan). But that story must wait till next time.

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.



SAINT VINCENT'S GUILD

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 communicants working together in the sacristy on Saturday afternoons. Those who are interested 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 at the shop next to the parish hall after Sunday High Mass. There are also crucifixes, rosaries, medals, and other aids to devotion.



SAINT MARY'S PUBLICATIONS

A Tribute to Saint Mary's, Dr. Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25¢

Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50¢

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 50¢)

A Walk around Saint Mary's, self-guided tour of the church and chapels, with plan: 25¢ (mailing 10¢)

Order from the Saint Francis de Sales Shop



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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.



REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:

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

CALENDAR FOR FEBRUARY

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

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-)
 Suscepimus Blasius Amon (c. 1560-1590)
 Postquam impleti sunt dies Amon
 O salutaris hostia Langlais

FEBRUARY 6—EPIPHANY V

- Mass in E minor McNeil Robinson, 1964
 Perfice gressus meos Orlandus Lassus (1532-1594)
 Ave verum corpus McNeil Robinson, 1975

5:30 p.m.

Westchester Chamber Brass Players

FEBRUARY 13—EPIPHANY VI

- Missa de Beata Virgine Pierre de la Rue (1460-1518)
 Sicut cervus de la Rue
 O sacrum convivium V

5:30 p.m.

Norman McNaughton, organ

FEBRUARY 20—THE LAST SUNDAY AFTER THE EPIPHANY

- Mass in G Major Carl Maria von Weber (1786-1826)
 Jubilate Deo omnis terra Orlandus Lassus (1532-1594)
 Pange lingua Sigfrid Karg-Elert (1877-1933)

5:30 p.m.

Madelyn Coppersmith, organ

FEBRUARY 27—LENT I

- Missa Sine Nomine Guillaume Dufay (1400-1474)
 Scapulis suis Orlandus Lassus (1532-1594)
 Adoramus te Lassus

5:30 p.m.

Michael Thompson



ALTAR FLOWER MEMORIALS

February 2—Candlemas, Arthur & Georgina Margaret Huck

February 6—Epiphany V, Robert & Katherine Greene

February 13—Epiphany VI, Joseph Schuman

February 20—The Last Sunday after the Epiphany, Martin & Nicholas Scott



FROM THE PARISH REGISTER

BURIAL

"My flesh shall rest in hope."

January 7—Robert Howell Schumann, priest

SERVICES

SUNDAYS

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00, 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.

**Except Saturday*

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



CONFESSIONS

DAILY, 12:40-1 p.m., *also*
FRIDAY, 5-6 p.m.
SATURDAY, 2-3 and 5-6 p.m.
SUNDAY, 8:40-9 a.m.



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, Confirmations, 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 9 a.m. to 4 p.m.
Monday-Friday except legal holidays*
Laurence Jones
PLaza 7-6750

MISSION HOUSE

133 West 46th Street, New York
Saint Mary's Center for Senior Citizens
Miss Teresa Rogers, *Program Director*
PLaza 7-3962

Mr Irving P. Graeb, <i>Treasurer</i>	PLaza 7-6750
Mr McNeil Robinson, <i>Director of Music</i>	MONument 3-3259
Mr Andrew P. Attaway, <i>Head Server</i>	CEremony 7-1356
Mr William J. Abdale, <i>Head Usber</i>	MAin 4-5027
The Rev'd John L. Scott	KRAehen 5-9214
Miss Teresa Rogers, <i>Church School</i>	CANal 8-4263
Miss Mabel Lewis, <i>Hostess</i>	GRamercy 5-8097
Mr Kenneth C. Ritchie, <i>Tours</i>	OXford 1-4915
Miss Virginia O. Greene, <i>Bookshop</i>	OREgon 3-0159
Judith Lanham, <i>Sacristan</i>	SYmbol 9-2117
Mr Ralph M. Morehead, <i>Funeral Director</i>	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.