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

VOL. XXXVII MARCH, 1968 No. 3

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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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AVE

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

Vol. XXXVII

March, 1968

No. 3

My dear people,

With demands of living in New York, can you keep Lent reasonably and profitably? You can be helped by setting aside Saturday, March 2, from 12:10 to 3:15, for reflection on Canon West's meditations on "Keeping Lent in a Changing Century."

You can keep it profitably — and is there any insuperable reason not to? — by coming to Stations of the Cross at 8 p.m. on Fridays (March 8 through 29) and hearing Dr Macquarrie's addresses on "Keeping Faith in a Changing Century."

A special preacher — on Lent III — will be the liturgical scholar, Dr Massey Shepherd, whose Prayer Book Revision sub-committee (on which I serve) will have met in the rectory. On Lent IV we will keep First Evensong of Lady Day with special music and, looking ahead to April 5, the Compassion of our Lady, at 8 p.m. we will hear Dupré's Stations of the Cross played by Dr Clarence Watters.

Dr Macquarrie and Dr Eric Mascall — theologians who hold the Catholic faith firmly but approach it differently — will engage in dialogue on Sunday night, March 31, following Evensong.

So there will be food for growth, grace to lead a better life. "And how do we now receive that grace, except through joining in the prayers, sacraments, and devotions of the worshipping community — in religion?" That question is answering the question "Religionless Christianity?" in Dr Macquarrie's new book, *God and Secularity*. To read it — and we have it in paperback in the shop — would give you a good Lent. However you keep it, let it be — to quote from the book once more — "informed and supported by prayer and meditation on the meaning of Christian faith, just as Christ's own deeds of love were intimately associated with his communing with the Father."

Affectionately your priest,

Donald L. Garfield

SERMONS AT THE CENTENNIAL CONFERENCE
ON THE LITURGY

By the Very Reverend Samuel J. Wylie, D.D.
Dean of the General Theological Seminary

FOR EPIPHANY II

*I indeed have baptized you with water:
but he shall baptize you with the Holy Ghost.*

ALL WHO SET STAGES, all who prepare the Lord's liturgical way, are forerunners like John the Baptist. If they do their work well, the Holy Spirit will take over. John's baptism turned into the Christian sacrament.

Those who *observed* John the Baptist gathered folklore and semi-political information. Those who *participated* in the rite of baptism discovered that it led the way to encounter with Jesus Christ and for baptism with the Holy Spirit. In the same way, *observers* of the liturgy that we are now celebrating, may get a notebook full of ideas pro and con the rite, the ceremony, and the music, or they may (if they are participants as well as observers) find this service the means of opening to them the power, freedom, and unity for which both baptism and Pentecost stand.

It is the preacher's function in the liturgy to invite you to be a participant, by supplementing all the things that challenge your ear and eye tonight with words inspired by the Word of God. That Word addresses itself not primarily to your intellectual and esthetic critical judgment but to your will, demanding a moral response, a response variously described as a living sacrifice, an oblation of self, a surrendered life. That Word comes to us both through the Scriptures we have heard and in this action that we perform. What is the word — or at least a word — from the Lord tonight at this conference and in this service?

The story of our Lord's baptism, the Old Testament lesson that anticipated it, and the Asperges with which the Mass began draw our attention to the fact of our own baptism and remind us that men have always identified water with ritual cleansing, with sacrificial obedience, and with the attainment of a new and better life than the one they know. The Church has over-emphasized the *washing* aspect of baptism so that most people think only of sins removed and find the ceremony, therefore, more embarrassing

than exciting. It is difficult to talk convincingly about cleansing an inherited stain from a pink-cheeked, snowy-clad, much-loved infant. But suppose we said, as Saint Paul does (and as the womb-like imagery of immersion implies), that baptism is our gateway to a quality of life that is both eternal and universal, a death to egocentricity and sectarianism into a free and unqualified manhood? Suppose we celebrated every Eucharist conscious that we are representing the inclusiveness of the Family of Man into which baptism has introduced us? That family does not yet exist in a political sense. The brotherhood of man is a religious concept requiring deep faith, even though secular humanists use the term. We are born white or black, Jew or Gentile, east or west in world politics, poor or provided for, intelligent or dull — and a hundred other things which, before our eyes have focused enough to see our mother's face, guarantee us some friends and many enemies. This is a fact of life, and perhaps it is a partial definition of Original Sin. It is in baptism that we enter into an intensely personal experience of self-renunciation, "pass through the waters" to die with Christ and to emerge a member of a community, a stone in a living temple, an organ within a body, a branch or a vine. To present oneself for baptism is to stand naked and alone and, in a sense, anonymous before the community of redeemed Man; and to be clothed, adopted, given a name, and a seat at the family table.

And that is where today's Epistle picks up the implication of today's Gospel. This renewal by water, of which the Asperges is a reminder and the Gospel the warrant, brings us into a universal family. Of that family, the Church is meant to be the nucleus or catalyst, a nucleus exhorted in tonight's Epistle to affection, patience, hope, hospitality, sympathy, and humility. All those qualities must show in this or any rite by which we celebrate our identity.

The Eucharistic banquet is the celebration of all the scope of life that baptism has let us in for. Is this a good liturgy and a good way to celebrate it? In one sense you cannot really answer that question until you hear the liberating Word and realize that your presence here, Christ's presence here, and potentially the presence of all men united in the Lord's sacrifice and the Lord's victory make all ritualistic details happily irrelevant. In another sense we must study with acutely critical faculties to be sure that what we say and do and the way we do them interpret the inclusiveness,

breadth, and mystery of our faith about man and God. It will be the function of your discussion groups to compare this rite and this ceremonial with other rites and ceremonies in a detached and critical way. Our job in this hour of celebration is to hear the Word, and to turn away from the sectarianism, small-mindedness, and luke-warm devotion that deny the claims of our baptism. We will ask ourselves tomorrow whether this way of proclaiming and honoring the Word is more effective than the Western Rite or the conventional Prayer Book rite of earlier days. Tonight we will demonstrate our unity by our common prayer and praise, the exchange of the Peace, and our presence at the Lord's Table. Tomorrow we will ask if our love for the bewildered visitor or the lonely colleague is more apparent in this rite than in the Prayer Book rite, or if it matters one way or the other. And, as at every Eucharist, it is our awesome job now, to join ourselves to our Lord's offering, presenting ourselves in an offering as deliberate as our Lord's presentation of himself for baptism, an offering as total as dying to bondage and being raised to freedom, and as productive of the fruits of the Holy Spirit as today's Epistle indicates. Tomorrow we can decide how best to *indicate* oblation and sacrifice. Tomorrow we can ask if sanctus bell and genuflection and elevation at the Words of Institution facilitate awe and adoration more than a corporate silence after the Fraction. Tonight we are called to be the humanity our Lord offers, redeems, and indwells. It is just possible that the heavens may open and the Spirit of Christ be manifested to us, not, this time, like a dove, but in the breaking of the bread, and with an assurance of the good will of God more positive than if a voice were heard from heaven.



FOR QUINQUAGESIMA

THIS SERMON is addressed to men and women who will be trying to interpret a new liturgy to a sometimes resistant and even fearful group of parishioners, and perhaps this sermon is also addressed to men and women who will be writing to the various liturgical commissions of the Church to express their deep dissatisfaction and grief over what seem to be failures of language, or orthodoxy, or relevancy, or social involvement in the proposed rite. It is appropriate that the Collect at this Eucharist should remind us that all

our doings without charity are nothing worth, and that the Epistle should tell us why.

The loveliness of the prose of the King James Version and the loftiness of the theme of 1st Corinthians 13 soften the impact of the message, but in a modern version its relevancy to our situation comes through with disturbing clarity. "I may speak in the tongues of men and of angels" (and every good liturgy *does* try to speak in the tongues of men and angels) "but if I am without love I am a sounding gong or a clanging cymbal." So much for liturgical proficiency, if you love the ritual more than you love the God to whom it is addressed and the people with whom you are associated in the liturgical action. "I may have the gift of prophecy and know every hidden truth, I may have faith strong enough to move mountains" (how much more orthodox can you get than that?) "but if I have no love, I am nothing. I may dole out all I possess" (an extreme form of social involvement), "or even give my body to be burnt" (a rather extreme form of self denial), "but if I have no love, I am none the better." Fluency, orthodoxy, social relevance, and opportunity for self denial are indeed marks of an effective liturgy and an effective Christian witness and for that matter they are good guidelines for Christian controversy, but only when they are illumined by love.

If you try to impose a new liturgy on people by the authority vested in you as a priest or influential layman, they will balk. A great many people have no other religion than the ritual action they go through on Sunday morning. If you ask them what the Eucharist is, it is what begins on page 67 of the Prayer Book. If you add to or subtract from those lines of type, you are adding to or subtracting from the only religion they have. Further, if you alter the most inconsequential bit of ceremony, you may very well be changing something that your immediate predecessor considered to be of vital significance to the Christian faith. You can hardly hold it against the people who occupy the pews today, that they paid attention to the priest who instructed them yesterday. There is no way possible either to institute change or to oppose it in the Christian family except to teach or protest in love. Turn back to the Epistle for guidance. "Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offense. Love keeps no score of wrongs;

does not gloat over other men's sins, but delights in truth. There is nothing love cannot face; there is no limit to its faith, its hope, its endurance."

Some day we will not need to have any further liturgical revisions. We will live in the middle of the truth that we now symbolize. Some day we will not need to announce or hope for the reign of Christ. Christ will be all in all. But both in this day and that, God will go on loving his creation, and we will love him and each other in return. This is the reason for the primacy of love. Love preceded the creation of the world and love will survive it, too. Love undergirds any significant approach to liturgical reform.

If you are fluent in the expression of your ideas (fluent with love), you will escape the danger of irresponsible talking, the danger of becoming a demagogue. You will be a messenger with good news, and you will be a part of the message yourself.

If your orthodoxy leads you either to defend or to oppose the new liturgy and your defense or opposition is motivated by love, your orthodoxy will not be a hammer pounding away at and shattering your hearers. It will be more like a key or a light, and it will reach your hearers as the perception of a liberating truth.

If you are concerned that liturgy must go hand in hand with involvement, this Epistle will remind you that love shifts all of the emphasis in sacrifice away from both self and the sacrifice to the object of the love: God or neighbor or both.

Very little of what passes for love in our experience is anything like the love of God. Human love short cuts so easily. Love can exploit, love may devour, love may die when faced with responsibility. Love may be too indulgent. It may dissolve into sentiment.

But sometimes we catch a glimpse in human terms of what God's love is like. When we do, we have a model for teaching, a model for both persuasion and opposition, and a test for the validity of liturgy which goes beyond theological or esthetic criteria.

Every celebration of this rite or any other must be an occasion when by word and deed we bring home the wonder of the fact that God loves us. Sometimes I think that we do our best to disguise it. Protestant piety degenerates into moralism. "Shape up," we say, "and God will love you." "Amount to something, put your best foot forward, manage somehow to have a credit balance in your

bank account and show God that you are worth saving." So Protestant liturgy drifts towards ethical culture. Catholic piety degenerates into legalism. "Do this, say that, go there and somehow you will qualify for the grace of God in the Sacraments." What a mess we conspire to make of the Gospel!

Radical Protestants *should* be saying: freely we have received; freely we give ourselves, love answering to love without regard to systems and structures or worth. Christians who live in the fullness of the life of the Catholic Church should be seeing love reaching out at them in every structure of the Church. The Sacraments are the constant assurance that God does not only love us in a holy story or in preaching or when we are good. He reaches out to us in baptism, in Holy Communion, in absolution. He comes to us where we are. He pursues us, he is the Hound of Heaven, gently stalking us with grace. Freely, God loves, and fully, though with such reverence for our freedom that if we will delude and destroy ourselves he will not trespass on our privacy.

There is the criterion for the measurement of the effectiveness of the new liturgy or the old one. *There*, in the experience of love, is motivation for our effort either in defense of or in attack on liturgical reform. *There*, too, is comfort as we suffer the pain of undergoing the unfamiliar; the pain of growing up. And there is the love with which we must be generously equipped if we are to separate the Linus-like Christians from their frayed liturgical blankets. We must be sure that both the new rite and the motivation behind it are leading us to greater maturity. It is possible that there are some childish things to put away. If so, the Epistle's close speaks directly to our situation:

Now we are seeing a dim reflection in a mirror;

but then we shall be seeing face to face.

The knowledge that I have now is imperfect;

but then I shall know as fully as I am known.

In short, there are three things that last:

faith, hope, and love;

and the greatest of these is love.

LISTEN TO THE LITURGY

FAMILIAM TUAM, quaesumus, Domine, continua pietate custodi, the beginning of the collect for the Fifth Sunday after the Epiphany, puts the emphasis — in Latin even more than in Cranmer's translation — on the Church as a family, the household of God. It takes us back to the worship of the early Church in secrecy and fear of arrest, sometimes in catacombs at Rome, but more often in a rich Christian's house. House worship has been described in terms of our century in Dom Gregory Dix's *Shape of the Liturgy* (pages 141 ff.) and it is instructive to hear how "familiar" worship was for our ancestors in the faith. Later, when the Church was free to worship openly, there grew up parishes, neighborhoods with common interests coming together to a parish church. Saint Mary's could not be called a parish church in that sense, for you come to it from many neighborhoods and many walks of life. Saint Mary's is more a microcosm, catholic with a small *c* (as one of you said to me the other day). And I might add today, when I have been with you three years, that it is a good ministry to be able to touch people from such different backgrounds with so many talents to offer — and so many needs. Here more than anywhere else in my ministry I have been able to touch the realities of people's lives.

But why do we come here? To be a family at prayer, offering Mass. True, the family aspect is more apparent on Sundays at 9 than at 11. At 9 not only do we have a few families (on the natural plane) but now we are literally gathering round the family table, the altar brought out into Saint Joseph's Hall with the celebrant facing his spiritual family. This can lead to over-familiarity: over-ease in Sion. But at 11, at High Mass in this great church, you know that we do not suffer from over-participation. How hard it has been to get you to keep together in the responses! They and the hymns have been about all that you have had for your own part. We have been more a collection of souls communing each with his God, secretly, than a family. Of course there are some difficulties built in — the bigness of the place and the chancel parapet, which I fear not only literally but symbolically has been a barrier between us inside and you out there.

The "new liturgy" (which is not new and not final but is enjoined for trial use throughout the Church) will be tried out at Saint Mary's under our Bishop's guidelines. Already we are using it at 9. In

Lent and Eastertide we will be using it at 11. You will find that this liturgy requires much more unity of priest and people in what is done as well as what is spoken. But as in an orchestra, there are times for *tutti* and there are solo parts. Unity is found in diversity. The Word of God is read by three ministers. The deacon has his role restored, not only to sing the gospel and dismissal but to lead the litany of intercession; and it gives voice, as well, to the people, who make it their own by responding, litany-like, "Hear us, good Lord." Gifts of bread and wine as well as the offering of money may well be brought to the altar by representatives of the people, who hand them to the celebrant and his ministers. The celebrant in fact is restricted to what he alone may do: preside and consecrate — say the collect over the collected people and consecrate their gifts. And in the consecration there is a part for the people, to make their assent by a loud *AMEN* (and it is printed in capital letters).

But returning to the metaphor of an orchestra, there is one musical function that for some time has been coming into discredit — and very unfairly: that of the choir and professional musicians. They have and will continue to have a role at Saint Mary's much more than simply leading the rest of us. The earliest chant — so early that it seems Hebraic — is choir-chant; and in early Roman basilicas you see a chancel, a place set apart for the choir. It has a contribution to make to our common worship, I believe, and listening to it can, for me, be very much an act of worship. I think it is so for you and know that you join me in saying to our musicians, "You are part of our worship."

In liturgy, everyone has had a particular share, from the bishop (or the priest acting in his stead) to the doorkeeper (whose modern equivalent I suppose would be an usher). Dix reminds us that "the primitive ideal of corporate worship was not the assimilation of the office of the 'order' of laity to those of the other orders, but the combination of all the radically distinct 'liturgies' of all the orders in a single complete action of the organic Body of Christ."

To me it is a funny thing that many who are liturgically advanced want everyone to do everything. I feel they have forgotten that everyone has a distinct liturgy to do and that liturgy, perfectly performed, is done as a family in which roles are not mixed nor competitive, but complementary.

And there is even a role in liturgy that is performed by no one at all — the role of silence. Silence is kept at the breaking of the

bread in the new liturgy. We have learnt its value from Quaker as well as Catholic mystics. For in the great household of God there must be room for those who are moved most by simplicity. There will be those who want the quiet service in which they can receive Holy Communion with utmost concentration, just as many of us will want the splendor of High Mass, appealing to all our senses. I love High Mass with baroque music and ceremonies and many ministers of the sanctuary, but I would not want to be without a said service — what used to be called (rather sadly) Low Mass. I love and need both ways of worshipping, and I think both ways will be needed in the Christian family, with its variety of needs and tastes.

Variation in the human family may also account for shift of emphasis from thanksgiving to penitence, from proclamation of the sacrifice made once for all to application of its merits to each sinner. And treatment of sin in the trial liturgy is its thorniest problem — the cause of deepest concern. Those who take the Eucharist for what its name says, a giving of thanks, find little place in it for confession of sins. That should come before, they say, and they would be backed by the practice of the Christian Church for the first thousand years. The liturgy reflected Easter joy and light, rejoicing in all of creation, in the light of redemption. "Christ our Passover is sacrificed for us, therefore let us keep the feast!" With that song on our lips, sin must be behind us — confessed, but forgotten once we begin to celebrate. But the service as it has stood in the Prayer Book is loaded with penitence. It hits us at every turn and, for many, it is their only bout with penance. Instead of self-examination and confession — before a priest or alone — many have been satisfied with a general confession. How did it enter the liturgy in the first place?

In the late Middle Ages, when a priest had to celebrate daily and could not reasonably be expected to go to confession daily, he made his *confiteor* with his server — a mutual acknowledgement of sinfulness before Mass began — and as a private preparation it survived in the Western Rite, though it will soon be abolished, I understand. It had value because it was a *mutual* confession and prayer for forgiveness and because it was before the Mass.

Confession entered the liturgy proper at the Reformation. In England, it was inserted, in English, into the Latin Mass in 1548,

and this Communion Order — Exhortation, General Confession, Absolution, Comfortable Words — was retained a year later in Cranmer's First English Prayer Book, directly before the giving of Holy Communion, but was moved in the Second Book of 1552 to an earlier place, where we have had it ever since. The confession, which we call general because no one names personal sins, is a corporate confession of sinfulness, after which the priest prays for his flock's forgiveness — not in my viewpoint a sacramental absolution; furthermore, the priest gets not even a prayer! There is a gain in the new liturgy that we are invited to make our humble confession to Almighty God "in the presence of his Church" — a recognition that we sin against God and man. But nevertheless it is not a mutual act of priest and people nor is it placed satisfactorily even yet — even though it no longer interrupts the flow from offertory to consecration.

It is required by rubric in the new liturgy only five times a year and its omission has caused dismay. I understand why one of you wrote, "The new Mass wasn't too hard to take except one phase — omission of the General Confession. Of course, I had made my confession, but it just seems that in parishes where auricular confession is not the norm, you don't have to be sorry for your sins." Well, auricular confession is the norm in this parish if you mean that we *teach* it, but your priests sit in the confessional and get a lot of reading done, waiting. So let us ask ourselves what this or *any* parish would lose if its liturgy lost the general confession. Not so much as you might at first feel. Listen to an answer by eight priests who teach in Episcopal seminaries and schools, published in *The Living Church* (September 10, 1967). "On the one hand," they say, "the eucharistic character of the liturgy is now so generally conceded that no one may seriously oppose, on either historical or theological grounds, the efforts to see it realized more fully in Anglican practice than was possible four centuries ago. On the other hand, current worries about the disintegration of moral standards prompt many people to fear any relaxation of that stern insistence on penitence for past misdeeds which has traditionally characterized liturgies in the reformed tradition. In these circumstances, it might seem natural to wonder whether the Standing Liturgical Commission has not erred in sacrificing expediency to principle. . . ."

"It is our view, however, that the Commission has not gone far enough in arguing its case for retirement of the Penitential Order

(Exhortation, Confession, Absolution, Comfortable Words) from invariable use. Historically speaking there is little precedent for corporate acts of public penitence except on special occasions; and much of the significance of such acts derived from their occasional character. On the other hand, personal acts of penitence (whether made in public in the fashion of the ancient Church, in the confessional of later practice, or in private as suggested by still later authorities) derive their significance precisely from the fact of their being personal. . . .

"To say this, of course, does not answer the real objection now being made to the Commission's provisions regarding the Penitential Order — the objection, namely, that they are morally and pastorally inexpedient because they will aggravate a tendency within the Christian community to lose sight of the reality of sin and of the necessity of penitence. It seems to us, however, that just the opposite is the case: that the customary Anglican use of public penitential forms has a tendency, at least in this day and age, to obscure both the meaning and the basis of Christian penitence. For one thing, regular repetition of public confession — and perhaps even more important, regular repetition of public absolution — serves to deprive Christian penitence of concrete focus. To confess too regularly and too frequently in general terms is, in effect, to forget the point of confession. To be absolved with automatic regularity may be to harden oneself against the joy of forgiveness. . . .

"By proposing the removal of the penitential order from invariable use, of course, the Commission has confronted the Church with a serious challenge. If we are no longer to be presented at each celebration of the Eucharist with what has become for many people a constantly repeated ritual of threat and reassurance, we shall have to seek other — and sounder — ways of keeping in sight the need for a practice of private and public penitence: ways as appropriate to our time as was the New England public fast or the universal and habitual use of the confessional in other circumstances."

This *is* a time, I believe, for public penance, corporate confession of our shortcomings as a nation. I mean what was written to the priest of another parish by a very thoughtful woman: "My brother is in Viet Nam, having to kill, to do things he hates, and when I make the general confession I am making it for him and for all of us who bare blame — I am making it not only for myself but for

the whole Church and nation." That, I think, is sound psychologically and liturgically. I would say that there ought to be some invariable expression of penitence in the liturgy: the Church at prayer cannot rule out penitence as one kind, an essential part, of prayer. The question is not, then, whether our liturgy express penitence, but how?

The general confession omitted, still the new liturgy has notes of penitence. They may be not heard because they are so familiar or because we expect so many more — indeed a constant sounding of penitence. But listen closely to what would always be said: the Collect for Purity praying, "Cleanse the thoughts of our hearts"; and the Kyries, often expanded in the Gloria: "O Lord God, Lamb of God, Son of the Father, who takest away the sin of the world, have mercy upon us"; not to mention the prayer our Lord himself taught us to pray: "And forgive us our trespasses, As we forgive those who trespass against us." And chiefly there is a petition in the Prayer of Intercession (which is not really the place for it, but it is to be said always): "Have mercy upon us, most merciful Lord, and deliver us from all affliction, strife, and catastrophe: in thy compassion forgive us all our sins and failures, known and unknown, things done and left undone: and so uphold us by thy Spirit, that we may end our days in peace, trusting in thy mercy at the day of judgment, *Have mercy upon us.*" I submit that that petition is stronger, is more sincere, evokes truer contrition for our sins, than to say, "The burden of them is intolerable" — which God knows we do not feel — or to pray that "we may ever hereafter serve and please thee in newness of life" — which I know I am going to do. I can only trust for mercy from our compassionate Lord.

Lent is a time for special acts of contrition, however, so we shall be using the general confession. We may omit it, restricting ourselves to the new rite's required expressions of penitence, in Eastertide, when we rejoice in forgiveness won us by the Lamb of God sacrificed once for all. And yet as we keep feast with him — even on the Queen of Feasts — we cannot forget the price he paid for our sin. Like the workers in the vineyard, we are not bargainers but beggars. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." That is the song of all who feast at the Father's table in the Father's house.

D.L.G.

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.
Evensong and Benediction			6:00 p.m.
WEEKDAYS			
Morning Prayer			7:10 a.m.
Mass daily	7:30 a.m. and		12:10 p.m.
Mass also on Wednesdays and Holy Days			9:30 a.m.
Evening Prayer			6:00 p.m.
Litany after Evening Prayer on Wednesdays.			
IN LENT			
Litany sung after Evensong on Sundays (except March 24).			
Stations of the Cross, Address, and Benediction on			
Fridays (except March 1)			8:00 p.m.

CONFESSIONS

DAILY, 12:40 to 1 p.m., *also*
 FRIDAYS, 5 to 6 p.m.
 SATURDAYS, 2 to 3 and 5 to 6 p.m.
 SUNDAYS, 8:40 to 9 a.m.
and by appointment.



ALTAR FLOWER MEMORIALS

March 24—Lent IV, A thank offering.
 March 25—Annunciation B.V.M., Emma V. Headley



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KALENDAR FOR MARCH

1. F. Greater Feria. Comm. St David, B.C. *Abstinence.*
2. Sa. Greater Feria. Comm. St Chad, B.C.
- ✕ 3. Su. LENT I.
4. M. Greater Feria.
5. Tu. Greater Feria.
6. W. EMBER DAY. Comm. SS. Perpetua & Felicitas, MM, *Abstinence. Mass also 9:30.*
7. Th. Greater Feria. Comm. St Thomas Aquinas, C.D.
8. F. EMBER DAY. *Abstinence.*
9. Sa. EMBER DAY. *Abstinence.*
- ✕ 10. Su. LENT II.
11. M. Greater Feria.
12. Tu. Greater Feria. Comm. St Gregory the Great, B.C.D.
13. W. Greater Feria. *Mass also 9:30.*
14. Th. Greater Feria.
15. F. Greater Feria. *Abstinence.*
16. Sa. Greater Feria.
- ✕ 17. Su. LENT III.
18. M. Greater Feria. Comm. St Cyril of Jerusalem, B.C.D.
19. Tu. St Joseph. Comm. Feria.
20. W. Greater Feria. Comm. St Cuthbert, B.C. *Mass also 9:30.*
21. Th. Greater Feria. Comm. St Benedict, Abt.
22. F. Greater Feria. *Abstinence.*
23. Sa. Greater Feria.
- ✕ 24. Su. LENT IV.
25. M. ANNUNCIATION B.V.M. *Mass also 9:30. Evening Prayer 5:30. Mass 6 p.m.*
26. Tu. Greater Feria.
27. W. Greater Feria. *Mass also 9:30.*
28. Th. Greater Feria.
29. F. Greater Feria. Comm. Bl. John Keble, C. *Abstinence.*
30. Sa. Greater Feria.
- ✕ 31. Su. LENT V (PASSION SUNDAY).

The Forty Days of Lent are Days of Fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.

✕ *Days of obligation.*

MARCH 3 — LENT I MUSIC FOR MARCH

- 11 a.m.
 Missa in die tribulationis Orlandus Lassus
 Motet, Justorum animae Orlandus Lassus
- 6 p.m.
 Magnificat and Nunc dimittis Bernard Rose
 Motet, O Almighty God Bernard Naylor
 O salutaris hostia McNeil Robinson
 Motet, Panis angelicus Joseph Goodman
 Tantum ergo McNeil Robinson

MARCH 10 — LENT II

- 11 a.m.
 Missa dona pacem Ettore Desderi
 Motet, O vos omnes Carlos Gesualdo
- 6 p.m.
 Magnificat and Nunc dimittis Benjamin Rogers
 Motet, Teach me, O Lord Benjamin Rogers
 O salutaris hostia Jacob Handl
 Motet, Adoramus te Jacob Handl
 Tantum ergo Tomás Luis de Victoria

MARCH 17 — LENT III

- 11 a.m.
 Missa Papae Marcelli Giovanni Pierluigi da Palestrina
 Motet, O bone Jesu, exaudi me Giovanni Pierluigi da Palestrina
- 6 p.m.
 Magnificat and Nunc dimittis Thomas Tomkins
 Motet, Almighty and everlasting God Thomas Tomkins
 O salutaris hostia Thomas Tallis
 Motet, O sacrum convivium Thomas Tallis
 Tantum ergo Mode V

MARCH 24 — LENT IV

- 11 a.m.
 Mass in D Antonin Dvorák
 Motet, Juxta vestibulum et altare Rodericus Ceballos
- 6 p.m. *Special music.*
 Magnificat* and Nunc dimittis Franz Schubert, VII
 Stabat Mater* Luigi Boccherini
 O salutaris hostia Mode II
 Motet, Ave verum* Wolfgang Amadeus Mozart
 Tantum ergo* Franz Schubert

*Accompanied by harpsichord and string quartet.

MARCH 31 — PASSION SUNDAY

- 11 a.m.
 Mass in G Francis Poulenc
 Motet, Tristis est anima mea Francis Poulenc
- 6 p.m.
 Magnificat and Nunc dimittis John Blow
 Motet, I have longed for thy saving health Maurice Greene
 O salutaris hostia Hermann Schroeder
 Motet, Panis angelicus Hermann Schroeder
 Tantum ergo Hermann Schroeder

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN
 139 West 46th Street, New York 10036
 (East of Times Square, between 6th and 7th Avenues)
 Church open daily from 7 a.m. to 7 p.m.

RECTORY

144 West 47th Street, New York 10036 — PLaza 7-6750
 The Rev'd Donald L. Garfield, *Rector*
 The Rev'd Timothy E. Campbell-Smith

PARISH OFFICE

145 West 46th Street, New York 10036 — PLaza 7-6750
 Mr William R. Anderson, *Parish Secretary*
 Office open Monday to Friday (except legal holidays)
 9 a.m. to 1 p.m. and 2 to 4:30 p.m.

Mr John Z. Headley, *Treasurer* PLaza 7-6750
 Mr James L. Palsgrove, *Director of Music* JUDson 6-0237
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