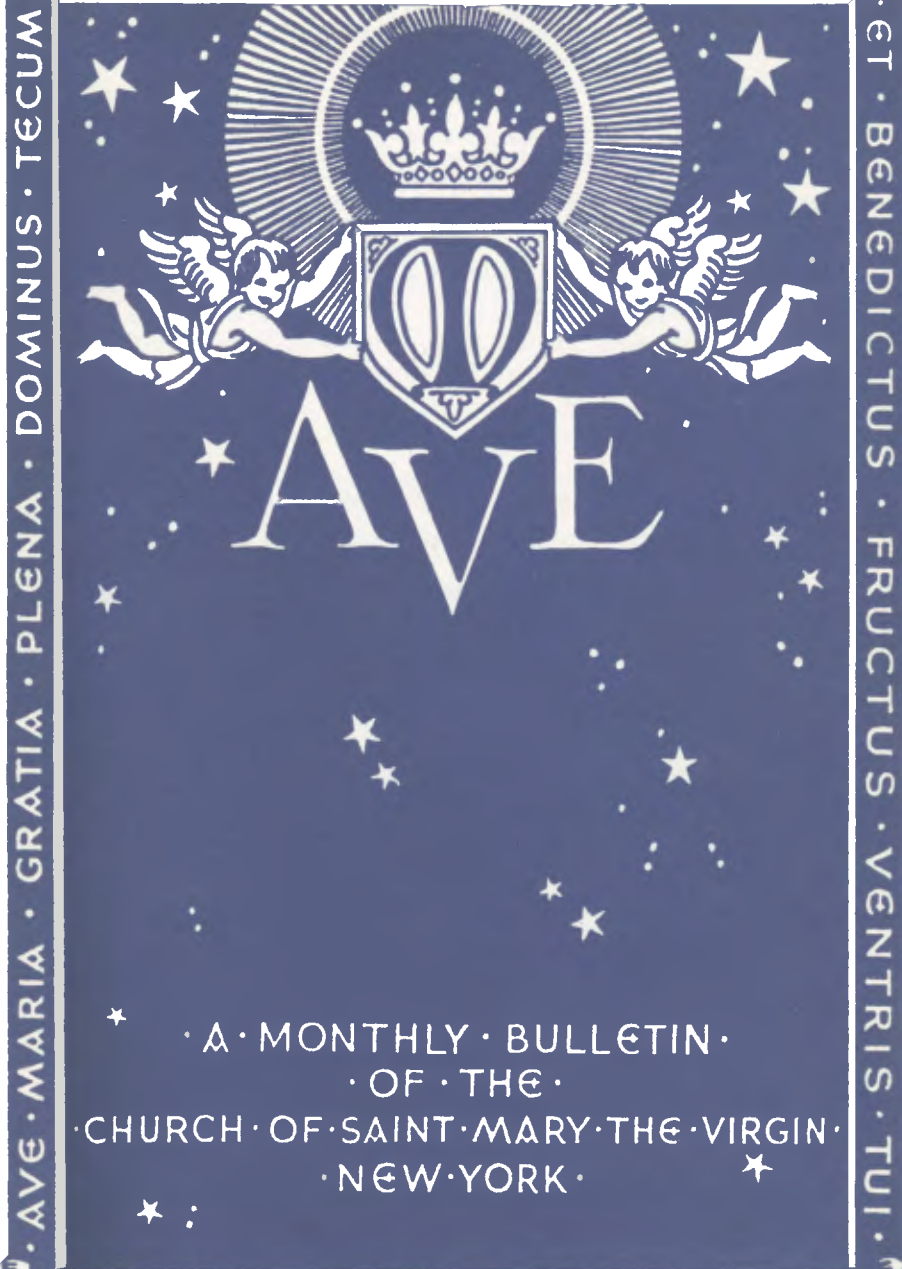
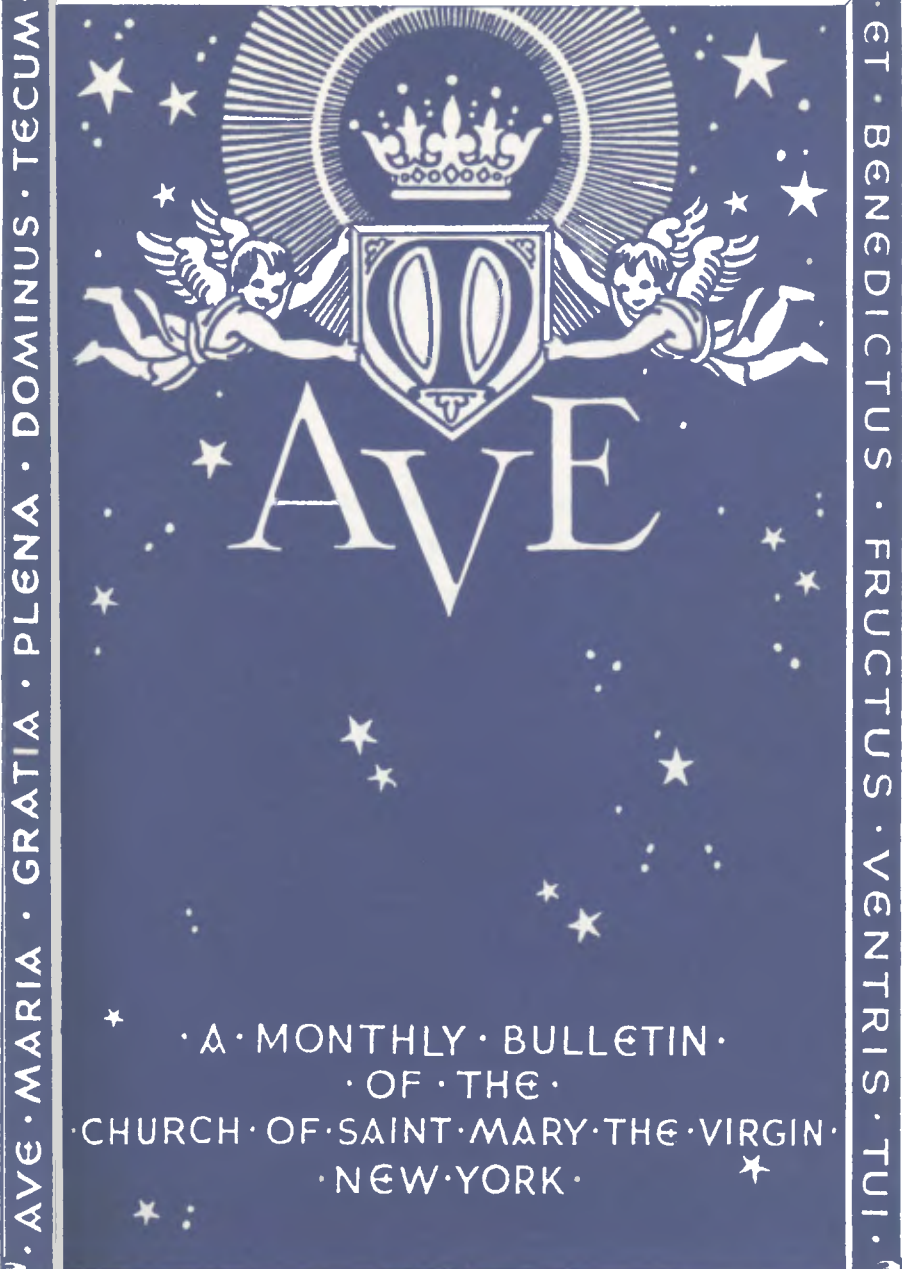


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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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AVE

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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

Vol. XXXVIII

March, 1969

No. 3

My dear people,

Before we are far into Lent, we might review our Lenten rule in the light of what Saint Paul wrote to the Galatians: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."

Saint Paul teaches us two essential aspects — vertical and horizontal — of the Christian life. We learn from him, first, that a rule is to be made not slavishly but willingly, because we have been called unto liberty. "God sent forth his Son," Saint Paul says in the same Epistle, "to redeem them that were under the law, that we might receive the adoption of sons." We who have been baptized into Christ are regarded by his Father not as servants but as sons. We who have received the Holy Spirit in Confirmation have freely promised to follow Jesus Christ as Lord and Saviour. Therefore we freely promise to do this and to avoid that in the Christian life, and our Lenten rule is made in the same spirit of liberty. I undertake such and such not because God will punish me if I do not, but because I want to glorify him and teach myself to serve.

Christians ought to act as grown-ups, responsible to God, but all too often they are spoiled children. So Saint Paul, proclaiming our liberty, at once adds, "Only use not liberty for an occasion to the flesh." Self-discipline — subjugation of the *sinful* desires of the flesh — does not take away our liberty. If I am to fulfil myself, I must be crossed out on the cross of Christ. He said, "I, if I be lifted up, will draw all men unto me." When we have spoiled our liberty, we need to go to him; but we go freely, or not at all.

Freely, then, make your Lenten rule. Promise to go to Mass, to Communion, to Confession; to read the Bible and meditate on it;

to read and learn from the saints and seers of God; to make intercession and make the Stations; to deny and discipline yourself: all these things, and more, promise without fear of man nor hoping for reward from God. "Promise unto the Lord your God, and keep it." Keep it because only the best is good enough for God.

We have a wealth of spiritual opportunity at Saint Mary's. On weekdays in Lent, besides the early morning and noonday Masses there will be daily Mass at 6:15 p.m. All year long you may have said, "I must get to Mass on some weekday." Now you will do it, I hope. And I hope that you will set aside Friday nights (February 28 to March 28) for Stations and Benediction with sermons by Father David, a man of great spiritual power. Note that he will be in the confessional on those Friday evenings from 5 to 6: an outside confessor is helpful. At home, each evening, before you're too sleepy, pick up your Bible and read it, following, perhaps, the lectionary in the front of the Prayer Book; and pick up the books that you bought at the shop or borrowed from our library, and let God speak to you. And, not least, balance these spiritual disciplines with other duties so that they never become an occasion to exclude or be difficult with others. Pay a visit to a shut-in, write the letter you owe, work for a better community.

Lent may be a beginning of a better life and Lent must have an open end. What we do in Lent may be a means, though it will not be a final achievement, of Christian perfection. Keeping rules without real religion is deadly, and "all our doings without charity are nothing worth." We are to be set on fire with love and, we are told by Saint John of the Cross, "When the evening of life comes, we shall be judged on the basis of how much we loved — and on that alone."

In the meanwhile, we know that already we are adopted as sons of God — the God "whose service is perfect freedom." That is the nature of love. It is our joy to give it.

Affectionately your priest,

Donald L. Garfield

SERVICES DURING LENT

SUNDAYS

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, Litany, 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.
Mass also on Wednesdays and Holy Days	9:30 a.m.
Evening Prayer	6:00 p.m.
Stations of the Cross and Benediction (with sermon) on Fridays	8:00 p.m.

Sermons at High Mass: Father Garfield

The Spirit of Sacrifice

Sermons at Stations of the Cross: Father David, S.S.F.

February 28—*Two Trees* (temptation)

March 7—*Two Sons* (sin)

14—*Two Sinners* (contrition)

21—*Two Attitudes* (passion)

28—*Two Gestures* (surrender)



CONFESSIONS

DAILY, 12:40 to 1 p.m., *also*

FRIDAYS, 5 to 6 p.m., *Father David, S.S.F.*

SATURDAYS, 2 to 3 p.m., *Father Campbell-Smith*
5 to 6 p.m., *Father Garfield*

SUNDAYS, 8:40 to 9 a.m.

and by appointment.

THE THEOLOGY OF THE SACRAMENT OF PENANCE

An address to the Catholic Clerical Union

THE RIGHT ORDER in thinking of confession and priestly absolution is indicated in the title of this talk: theology, sacrament, penance. Theology (which means knowing God) indicates that sacramental confession is a discipline that is given by God and that before we can convince our people that God has something for them in confession, we ourselves must undergo it. That it is a sacrament we can all agree: we don't need to waste time arguing the number of sacraments so long as we are agreed that confession and absolution can be regarded as a covenant of grace — that in this sacrament, as in others, God does something. And he does it in answer to man's need, man's desire of forgiveness — penance.

But in the sacrament of penance we first see *Theos* — God comes first. He gave us the sacrament, through his Son, on the night of his resurrection, when the disciples were together not knowing what to expect, and Jesus came and stood in their midst and said to them, "Peace be unto you: as my Father hath sent me, even so send I you." And when he had said this, he breathed on them, and said unto them, "Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." With these words, in this way, "Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins."

So the Minister says at Morning Prayer, after the General Confession. But it is not just general sinfulness, sinfulness of Morning Prayer generality, that we are commissioned to forgive. In God's Name, through the power given to his Church and, in ordination, to his Ministers, we are to hear personal confessions, particular sins of those who come to us, sins like yours and mine — and to each priest has been said, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." (Of course if the Bishop ordaining a priest uses the American alternative formula, which is less specific, the man is no less a priest and has priestly power complete.)

Priestly power is not coercive, it is a God-given privilege, and one of the great safeguards of priesthood, encouraging a right use and understanding, is not only to forgive others' sins but to kneel and ask forgiveness of our own. "Forgive us our trespasses" must be our plea before we presume to forgive others, even in God's Name. Priesthood must be seen as mediation of grace: behind us stands God, and it has been said that a good priest shows God by pulling aside the curtains and hiding himself in the folds. Priesthood is not magic; it is mediation.

A story that reinforces that was often told in his sermons by Father Wainwright of London Docks. He said "Mrs Brown says, 'I go to Father John for confession', and Mrs Green says, 'But I go to Father Peter', but they don't, you know — they both go to Jesus." And as confessors our first goal must be to show Jesus behind the veil, with his hand raised in absolution. We do that as we begin the absolution: "Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences." But we do step into the sacrament, as ministers of absolution, when we say, "And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." At that moment a confession becomes a sacrament.

Everything up to that moment could be done by anyone — a friend, one's mother or father, one's husband or wife— and in fact is done every day by doctors and psychiatrists in their offices and by Christian ministers of all denominations in their studies. But is that enough?

It is not enough to recommend confession for its therapeutic value: "Confession is good for the soul . . . everyone needs to get things off his chest . . . if you share it with somebody it's not so bad." But it *is* bad. It is *sin*. And sin separates us from God. Frankly, I don't go to confession for advice, I go for absolution. Often I get good advice though it may be general advice, that is, warning or encouragement, and always there is the saving grace of shame, that is, going to a priest who will know me and my sins as soon as he hears my voice. It is because sin *is* sinful that Christians need to go to confession, because they won't face their sins without it, and without it they won't know their sins forgiven.

"Contrition leads naturally to confession, or the truthful acknowledgement of sin. Confession is self-accusation, and the acknowledgement to God of wrong doing. God demands confessions as a condition of pardon. A willingness to confess is an evidence of contrition. The most searching confession is that made privately before a priest. It is upon such private confession before a priest, that the penitent can receive the most direct assurance of pardon which Jesus Christ empowers the Church to pronounce."

These forthright words of Vernon Staley which I had read in *The Catholic Religion* — that never-old book of 1893 — made me aware of my need but did not quite get me to confess. Two friends did. When I admitted to them that, though I had been confirmed the year before, I had never gone to confession, they said, "You're going next Saturday!" And I did go, expecting hell, and the priest said very little except that it gladdened God ("Joy shall be in heaven . . .") and I think it pricked my pride that my sins were not worth commenting on. How many of us face the sinfulness of our ordinary sins until we confess them?

A sermon I heard in London said much the same. The preacher was an old priest, retired from his parish and lamenting that in all his years there he had heard so few confessions. "I preached confession to them," he said, "but I should have preached sin." We preach confession, giving Gospel authority for an absolution for sins people never thought of. "If we say that we have no sin," said Saint John, "we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Cleansing can only be for those who know their sins.

Sin, and confession as its remedy, rang from the pulpits of the great Tractarians. Doctor Pusey, for example, said: "I believe that absolution is not only a comfort, but is a means of grace to the soul; or rather it is a comfort, because it is a means of grace to the soul; and that God, through man, pronounces forgiveness of sins upon all who truly repent and turn to him." Pusey puts God's part in the sacrament at the top and man's part is to receive — indeed to plead — because he has offended. Can we not preach man's need, must we not preach the sinfulness of sin?

Nor when I say we must know sin am I speaking about big sins only. The trouble with us is that we don't think the little sins

count. But they do, in accumulation. A chain of venial sins will bind us, and if we can recall them — if they bother us enough to be remembered — then probably they are worth confessing. Not to confess them because they are venial — an option of the Roman discipline — seems very dangerous to me. I may be erring on the side of scrupulosity, but I should want people to know that there is more to sin than sex. Sex and I suppose several other things misused — these are obvious. But ordinary sins of contrariness and unkindness? After all, confessions should be made up of real-life failings, not of fancy sins for which we wish we had the money or imagination or sophistication. And behind them all, pride: so seldom named, but if it is not in our confessions, they have missed the point.

For the point is that it is natural to sin (in our fallen nature), and supernatural (and therefore the Christian's privilege) to confess. Supernatural, please note, is not to say above and beyond the ordinary Christian. The truth of it could not be better stated than it was in the parish leaflet of Saint Mary Magdalene's, Toronto, when Father Crummer was rector. He wrote: "We should never think of the Sacrament of Penance as something extraordinary or unusual. It is the perfectly natural and normal way in which we, God's children, come to God to receive cleansing and forgiveness, and liberation and release from the things which are spoiling our lives. It should be as simple and direct and natural as washing our hands."

That is much better than the old-fashioned Anglican presentation: "All may, some should, none must." Immediately that makes penance something for the very wicked or the very pious and therefore something to be very leary of. If sin is offence against the God who loved us even to death on the cross, and penance is the sacrament that renews God's love in us, we will love our people most if we bring them, by all honest means, to penance. If there is a *theology* of penance — if this sacrament is part of the divine economy — it is our duty to be penitents ourselves and to let our people know it. Is it not part of declaring the whole gospel of Christ? I have never quite lost the thrill, when I was first thinking of the priesthood, of reading the epitaph of an early rector of Saint Stephen's, Providence, who restored the weekly communion and the daily service in Lent and "to some penitent souls taught the joy of absolution."
—D.L.G.

WHITE LENT



NOW quit your care
 And anxious fear and worry;
 For schemes are vain
 And fretting brings no gain.
 To prayer, to prayer!
 Bells call and clash and hurry,
 In Lent the bells do cry,
 'Come buy, come buy,
 Come buy with love the love most high !'
 Lent comes in the spring,
 And spring is pied with brightness;
 The sweetest flowers,
 Keen winds, and sun, and showers,
 Their health do bring
 To make Lent's chastened whiteness;
 For life to men brings light
 And might, and might,
 And might to those whose hearts are right.

To bow the head
 In sackcloth and in ashes,
 Or rend the soul,
 Such grief is not Lent's goal;
 But to be led
 To where God's glory flashes,
 His beauty to come nigh,
 To fly, to fly,
 To fly where truth and light do lie.
 For is not this
 The fast that I have chosen?—
 The prophet spoke—
 To shatter every yoke,
 Of wickedness
 The grievous bands to loosen,
 Oppression put to flight,
 To fight, to fight,
 To fight till every wrong's set right.
 For righteousness
 And peace will show their faces
 To those who feed
 The hungry in their need,
 And wrongs redress,
 Who build the old waste places,
 And in the darkness shine.
 Divine, divine,
 Divine it is when all combine!
 Then shall your light
 Break forth as doth the morning;
 Your health shall spring,
 The friends you make shall bring
 God's glory bright,
 Your way through life adorning;
 And love shall be the prize.
 Arise, arise,
 Arise! and make a paradise!

Based on the carol 'Quittez, Pasteurs' and in part a paraphrase of the Lent Lesson, Isaiah Iviii, these verses in *The Oxford Book of Carols* are set to an Angevin melody.

LENTEN READING

THIS YEAR has seen the death of several great spiritual writers. Perhaps the best way to honour their memory is to read their works.

Arthur Lichtenberger was Presiding Bishop of the Episcopal Church, and his book of meditations for the forty days of Lent, *The Way of Renewal*, is available (\$1.00) — as are most of the other titles — at the Saint Frances de Sales Shop.

Austin Farrer was Warden of Keble College at Oxford and a humble, deeply spiritual man. We recommend *The Triple Victory* (\$1.25).

Romano Guardini died last fall. *Prayer in Practice* (85c) deals with the problems of the life of prayer in a practical and helpful way.

The former Archbishop of Capetown, Joost de Blank, was the author of the Archbishop of Canterbury's Lent Book for 1968: *The Return of the Sacred* (\$1.50).

Perhaps the most famous of spiritual writers who died recently was the Cistercian monk, Thomas Merton. *No Man Is an Island* (95c) is one of his most famous works.

Devotional reading from the pen of a great Christian does not age. *The Way of Victory* (\$1.20) by Father Andrew remains one of the best Lent books. Another classic is Evelyn Underhill's *Concerning the Inner Life*. Sybil Harton, wife of a former Dean of Wells, wrote another classic on prayer: *To Make Intercession* (\$1.75). And a work that will always be useful for Lent is Pope John's *Daily Readings* (\$3.95).

Fortunately, not all writers on the spiritual life have departed. Reginald H. Fuller, professor at Union Seminary and a friend of Saint Mary's, has written *Lent with the Liturgy* (\$2.95). The great Benedictine, Dom Hubert von Zeller, has written *The Inner Search* (95c).

Lent would be a good time to get to know two great Christians of this century who have done much to alter the Church's thought and mission. The thought of Teilhard de Chardin is difficult, and perhaps most of us need a guide to its understanding. A simple introduction is Henri de Lubac's *Teilhard Explained* (95c). More detailed are *Teilhard de Chardin and the Mystery of Christ* (\$1.35) by Christopher F. Mooney and Lubac's *The Religion of Teilhard de Chardin* (\$1.65).

The life of Charles de Foucauld, in its insistence on complete dedication to Christ, has influenced most of modern prayer life and religious communities and he himself was spiritual founder of the Little Brothers. To understand him, read *Charles de Foucauld* (95c) by Leon Christiani or *The Sands of Tamanrasset* (85c) by Marion M. Preminger.

Lenten reading does not necessarily have to be only solid fare. C. S. Lewis's *The Screwtape Letters* (95c) is both amusing and theological. *Father Malachy's Miracle* (75c) by Bruce Marshall is a fun novel about an extraordinary priest. Another novel is *Mr Blue* (75c) by Myles Connolly.

The New Testament from *The Jerusalem Bible* is now out as a paperback (\$1.65) and this fine translation would be good for our Lenten Bible reading. We have copies in the shop.

We also stock in the shop a paperback series called *Excerpts from the Saints*, every month bringing a new title. The ancient Fathers are represented by Cyprian of Carthage, Basil the Great, and Benedict; of the Anglican divines there are Jeremy Taylor and William Laud.

A contemporary Anglican theologian, Eric L. Mascall, is spending Holy Week at Saint Mary's and in our shop we will have some of his books, which have had considerable influence by looking at contemporary thought from a Catholic standpoint.

Finally, to look at the trial liturgy of the Episcopal Church you should read our own publication, *Towards a Living Liturgy* (\$1.00). Father Garfield has edited a collection of essays by seminary professors and parish priests and what they say has already influenced future revision. —T.E.C.—S.



AN APPEAL

AVE in 1968 went to more than 1500 addresses and cost \$3197 for printing and postage. We all know that postage is up, and printing has gone up, too, but contributions last year were only \$970 from 126 persons. We extend our sincere thanks to them. Many others meant, no doubt, to contribute and we earnestly ask them to do so at this time. We want to be able to send AVE to all who want to read it.

PARISH NOTES

THE RIGHT REVEREND CHARLES F. BOYNTON, Senior Suffragan Bishop of our Diocese, will retire on June 30 and we will miss his official visitations. "But that doesn't stop me from coming to worship with you," he said — and he will, once more officially, on Easter Even. He will preside at the Vigil beginning at 10 o'clock, administer the Sacrament of Confirmation, and celebrate the Mid-night Mass. We want to assure him of our gratitude for his service in the diocese and wish him and his wife many happy years.



SUNDAY SERMONS IN LENT will be given by the Rector on the history, meaning, and spirit of sacrifice. Evelyn Underhill wrote: "Worship, the response of the human creature to the divine, is summed up in sacrifice." What *is* sacrifice?



A LENTEN QUIET DAY will be conducted by Father Garfield on Saturday, March 22, at the Church of the Resurrection, East 74th Street between Park and Lexington Avenues. Father Damrosch invites Saint Mary's people to join his for Mass at 10 and meditations at 11, 12, and 2. Coffee will be served after Mass and to those who bring box lunches. Since attendance has not been great at our own quiet days, this one may be of service to both parishes.



THE ANNUNCIATION OF OUR LADY is Tuesday, March 25. Mass will be said at 7:30, 9:30, and 12:10, with High Mass at 6 p.m. Lady Day, on which we bend the knee because God the Son "was incarnate by the Holy Ghost of the Virgin Mary, and was made man", is a day significant for all Christians, but especially for those rejoicing in the patronage of Saint Mary the Virgin. To mark the feast we will serve supper (\$2.00) after High Mass and then play back tapes of the December 8 centennial High Mass. The tapes are exceptionally clear and will go into our historical archives. This is the only occasion on which we plan to play them.

HOLY WEEK will be kept with the same services and hours as last year. At the Palm Sunday and Good Friday liturgies the preacher will be the Reverend Eric L. Mascall, Professor of Historical Theology in the University of London. Doctor Mascall will also speak at 8 o'clock on Monday and Tuesday evenings in Holy Week, using its services to interpret the theology of Redemption. Now is the time to clear engagements from Holy Week so we may keep it with our Lord.



CONTRIBUTIONS FOR EASTER FLOWERS may be put in the box in the church vestibule or be sent to the parish office. "Or to Mrs N. F. Read", one expects to see, but having handled the flower fund for fifty-one years it is time to pass it on, she thinks. That she is hale and hearty and out to morning Mass when others are in bed is enough, we have to admit. So her helper for some years will be her successor: Mrs Charles A. Edgar, 535 East 14th Street, New York, N. Y. 10009 — OREGON 3-9253. Call her for memorials and thank-offerings on Sundays and other feasts, and do you know that you may give flowers for side altars and shrines as well as for the high altar? Cheques should be made payable to Saint Mary's Flower Fund.



ALTAR FLOWER MEMORIALS

March 23—Lent IV, A thank-offering

March 25—Annunciation B.V.M., Emma V. Headley



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$5, \$5; George P. Campbell, \$5; Robert Christman, \$5; G. Rodney Cook, \$5; Mrs Walter M. Drake, \$5; Paul Fritts, \$2; The Rev'd William R. N. Haire, \$5; Charles K. Harris, \$25; Miss Rebecca Howe, \$2; Seth Kasten, \$3; The Rev'd Canon R. D. McKeown, \$2; Robert Pace, \$2; Richard M. Pietro, \$3; William L. Quay, \$15; Miss Isabel Rathbone, \$5; John Conrad Weiser, \$8; Mrs Donald S. Wilson, \$5; David Ziegler, \$4.

KALENDAR FOR MARCH

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

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.*

MUSIC FOR MARCH

MARCH 2 — LENT II

11 a.m.

Missa tertii toni Costanzo Porta
Motet, Peccantem me quotidie Christophorus Morales

6 p.m.

Magnificat and Nunc dimittis Henry Purcell
Motet, Thou knowest, Lord, the secrets of our hearts Henry Purcell
O salutaris hostia Mode V
Motet, Ave verum corpus William Byrd
Tantum ergo Mode VII

MARCH 9 — LENT III

11 a.m.

Missa brevis* William Walton
Motet, O Lord, Almighty God Bernard Naylor

6 p.m.

Magnificat and Nunc dimittis Thomas Tallis
Motet, Hear the voice and prayer Thomas Tallis
O salutaris hostia Jacob Handl
Motet, Jesu dulcis memoria Jacob Handl
Tantum ergo Jacob Handl

MARCH 16 — LENT IV

11 a.m.

Mass in D Anton Dvorák
Motet, Lass dich nur nichts nicht dauren Johannes Brahms

6 p.m.

Magnificat and Nunc dimittis Michael Tippett
Motet, Hear my cry, O God Howard Boatwright
O salutaris hostia Geoffrey Bush
Motet, Ave verum corpus 14th Century French
Tantum ergo Geoffrey Bush

MARCH 23 — LENT V.

11 a.m.

Missa Cantuariensis* Edmund Rubbra
Motet, O vos omnes Dennis Wickens

6 p.m.

Magnificat and Nunc dimittis John Blow
Motet, Lord, let me know mine erid Maurice Greene
O salutaris hostia Tomás Luis de Victoria
Motet, Ave verum corpus Giacomo Carissimi
Tantum ergo Tomás Luis de Victoria

MARCH 30 — PALM SUNDAY

11 a.m.

Missa in die tribulationes Orlandus Lassus
Motet, Improperium expectavit cor meum Orlandus Lassus

**First performance at Saint Mary's.*

6 p.m.

Magnificat and Nunc dimittis	Thomas Morley
Motet, Nolo mortem peccatoris	Thomas Morely
O salutaris hostia	Anton Bruckner
Motet, Ave verum corpus	Anton Bruckner
Tantum ergo	Anton Bruckner



SAINT FRANCIS DE SALES SHOP

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



THE FRIENDS OF SAINT MARY'S

ANGLICAN CATHOLICS here and abroad who love St Mary's, but for geographical reasons cannot be communicant members of the parish. The requirements are, first, prayer for God's blessing on St Mary's and, second, an annual thank offering at the Patronal Feast, December 8. If you have said, "It is an encouragement to me to know that St Mary's is always there," you can encourage that which encourages you by writing to the Rector and becoming a Friend of St Mary's.



SAINT MARY'S SPECIAL MUSIC FUND

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



REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:

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

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
*Office open Monday to Friday (except legal holidays)
9 a.m. to 1 p.m. and 2 to 4:30 p.m.*
Mr William R. Anderson, *Parish Secretary*

MISSION HOUSE

133 West 46th Street, New York 10036—PLaza 7-3962
*Saint Mary's Center for Senior Citizens
Open Monday to Friday, 1 to 5 p.m.*
The Rev'd Timothy E. Campbell-Smith, *Director*
Mrs Cynthia A. Curran
Miss Ruth M. Parsons

- Mr John Z. Headley, *Treasurer* PLaza 7-6750
- Mr James L. Palsgrove, *Director of Music* JUDson 6-0237
- Mr McNeil Robinson, *Organist* MOnument 3-3259
- Mr James P. Gregory, *Ceremoniarius* ACademy 2-1659
- Mr George W. Rutler, *Seminarian* WATkins 4-2528
- Mr Roger G. Mook, *Head Usber* RIVerside 9-3410
- Mr Louis Fellowes, *Funeral Director* PLaza 3-5300

The Church of Saint Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes, which may be obtained from the Parish Secretary.

Annual subscriptions of two dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE.