

·BENEDICTA·TU·IN·MULIERIBUS·



AVE

·ET·BENEDICTUS·FRUCTUS·VENTRIS·TUI·

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

·BENEDICTA·TU·IN·MULIERIBUS·



AVE

·ET·BENEDICTUS·FRUCTUS·VENTRIS·TUI·

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

THE CHURCH OF SAINT MARY THE VIRGIN
New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND JOHN PAUL BOYER

BOARD OF TRUSTEES

THE REVEREND DONALD L. GARFIELD, *President*

CARRINGTON RAYMOND, *Vice-President*

JAMES P. GREGORY, *Secretary*

JOHN Z. HEADLEY, *Treasurer*

GEORGE E. DIX

HOXIE NEALE FAIRCHILD

G. EDWARD MUELLER

CALVIN NASH

CHARLES E. WIEGNER

Parish founded 1868

Church built 1894

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

Vol. XXXIX

March, 1970

No. 3

My dear people,

In Lent we look at our Lord on his Cross and at those who play a part in his Passion. Peter denying him, Magdalen hailing him, Dismas desiring to be remembered in his kingdom: these were real men and women who make me ask — as in my Lenten sermons I have been asking — which one am *I* like? The truth is that I see something of myself in each of these Passion-players. Each of us knows what it is to deny Christ, to hail him, to desire paradise; and Lent is designed to bring us closer to our goal. It is not a time for cheap melancholy but for true repentance. And as we come closer to his Cross, we seek strength to stand by him in every testing, with his mother and the disciple he loved.

Standing by the Cross is a very personal challenge but it is not for personal holiness, only, that we plead. We would prize a paradise in this world for which Christ died. As Christians, members of Christ in his Church, we have roles to play in this world, and this world to win for Christ. That is the theme of the prayers on Good Friday if you look at them closely, and it will be the theme of my sermons on Good Friday.

I urge you to make Holy Week holy — to make time for its solemn services. The Palm Sunday procession and Mass of the Passion, the Maundy Thursday Mass and Procession to the place of repose, the Good Friday liturgy of the Passion with veneration of the Cross and Holy Communion — these great services show us life as it is and bring us to victory of life in Christ — to that victory so eloquently set forth in the Easter Vigil and midnight Mass. In these services we can come very close to Christ and learn to behave as his Body — to be his Church serving the world in humility and love.

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.
Evening Prayer	6:00 p.m.
Stations of the Cross and Benediction (with sermon) on Fridays	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.



CONFESSIONS IN HOLY WEEK

	Father Garfield	Father Boyer
Monday	12:00-1:00	5:00-6:00
Tuesday	5:00-6:00	12:00-1:00
Wednesday	5:00-6:00	12:00-1:00
Thursday	12:00-1:00	5:00-6:00
Friday	3:00-4:30	4:30-6:00
Saturday	12:00-1:30 3:00-4:30	1:30-3:00 4:30-6:00



A PENITENT'S PRAYER

O FATHER OF MERCIES, I beseech thy fatherly loving-kindness, despise me not; but rather regard me as thou didst regard Magdalen at the feast, Peter in the hall, the thief on the Cross; that with Peter I may bitterly weep, with the thief I may confess, with the Magdalen may love, yea, love much since I have so many sins to be forgiven. Spare me, O Lord, spare me, a penitent, at least desiring to be a penitent and preparing thereto, recollecting my sins with grief, indignant with myself concerning them, and laying hold of thy most bitter Passion. Spare me, O Lord, have mercy upon me, because it is not difficult to thy power, nor unbefitting thy justice, nor unusual to thy goodness.

Bishop Lancelot Andrewes (1555-1626)

HOLY WEEK AND EASTER DAY

PALM SUNDAY

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00, 10:00 a.m.
Blessing of Palms, Procession, and High Mass	11:00 a.m.
Evensong, Litany, and Benediction	6:00 p.m.

MONDAY, TUESDAY, WEDNESDAY

Morning Prayer	7:10 a.m.
Mass	7:30, 9:30 a.m., 12:10, 6:15 p.m.
Evening Prayer	6:00 p.m.
Tenebrae, Wednesday only	8:00 p.m.

MAUNDY THURSDAY

Evening Prayer	5:30 p.m.
High Mass and Procession to the Altar of Repose	6:00 p.m.
Watch before the Blessed Sacrament till the Liturgy of Good Friday	

GOOD FRIDAY

Morning Prayer	7:10 a.m.
The Three Hours Sermon	12:00 noon
Solemn Liturgy with Sermon	12:30 p.m.
Sermon and Devotions ending at	3:00 p.m.
Evening Prayer	6:00 p.m.
Stations of the Cross	6:15 p.m.

HOLY SATURDAY

Morning Prayer and Ante-Communion	7:10 a.m.
Evening Prayer	6:00 p.m.
Solemn Vigil	10:00 p.m.

EASTER DAY

First High Mass	12:00 midnight
Mass	7:30, 9:00, 10:00 a.m.
High Mass with Procession	11:00 a.m.
Evensong, Procession, and Benediction	6:00 p.m.

CHRISTIAN INITIATION — I
Sermon on Septuagesima Sunday

CHRISTIAN BAPTISM is the clearest example I know of God's power to take us *where we are* and, using what we have at hand, to bring our life into a new and lasting relationship with *his* life.

Our Lord Jesus Christ, God's only-begotten Son, came down from heaven, took upon him our flesh, was made man for us men and for our salvation. To put us into the way of salvation, he chose what was at hand: water, the commonest element, so that no one should lack the means of new life. He chose water, moreover, because already water poured on a man was a sign of repentance and spiritual cleansing. His cousin John baptized; so did other spiritual leaders in Judaism; and baptism with water or with blood of animals became a way of initiation into secret cults spreading round the Mediterranean world. They did not adopt it from Judaism or Christianity nor is there evidence (as it used to be claimed) that we copied them. Quite simply, baptism — being plunged under the living waters of a stream or being cleansed by the pouring of water — is a natural sign for acting out a supernatural event: the new birth into the life of God. And it is natural to God to work supernatural events naturally.

Jesus was not ashamed to be baptized, therefore: neither ashamed to teach us baptism by a baptism which, in him, could cleanse away no sin; nor ashamed to choose so common an element nor a ceremony so simple as water poured to make us his disciples. So, his disciples made disciples, baptizing them by immersion or, much more often, it seems, by pouring water upon them. And they thus began their Christian life.

It entails a renunciation of the past: not only renunciation of past sins actually committed by adult candidates for baptism but, in children as well, renunciation of a world fallen under sin and Satan's power.

It requires an acceptance of the present, ongoing, changeless faith of Christ's Church and, to sum up that faith, a *credo* is required of each candidate for baptism. That is how the Western Church got the Apostles' Creed: it was the baptismal profession of faith, and is so now.

So, as we tell children, in our baptismal vows we promise to renounce what is wrong, believe what is true, and do what is right. For

initiation into the new life of Christ in his Church also gives promise of means to lead it: within that life there is means of life. Baptism not only cleanses but renews us. We die to sin that we may rise to newness of life, that all things belonging to the Spirit may live and grow in us, that as members incorporate in the Church of God we may finally be inheritors of his everlasting kingdom. All that begins in baptism. All that is taught by the present Prayer Book service of Holy Baptism.

The present Prayer Book service substantially is that of the first English Prayer Book of 1549 and therefore is hallowed by four centuries of use in our part of the Catholic Church. Theologically it cannot, I think, be found wanting. And that must be asked about any substitute for it: does it teach what the Church means by Holy Baptism?

The present service, like any in the Book of Common Prayer, may fail to teach clearly, however, because it does not speak as we do today. Can its language be brought up to date without the next generation finding it hopelessly dated? I think it can.

There is a new service proposed by the Standing Liturgical Commission of our Church. In a way — fanciful as the comparison may seem — the new service fulfils the old baptismal vows: it renounces what has crept into Christian initiation that is misleading; it sets forth clearly and beautifully, I think, what we must believe to be the purpose of Christian initiation; and that it does by tying it more obviously to the ongoing life of a Christian in the Church. To do all that is reason enough to thank the Liturgical Commission. The best way to reward their work is to buy their booklet (available at our shop) and study it. It is well written and I shall liberally quote it on these three Sundays of preaching on Christian initiation.

On this Sunday I must be negative. What is wrong with our rite? What has crept into Christian initiation that is misleading? With our *baptismal* rite, nothing much is wrong. It is misleading, however, because it is *incomplete*. It is incomplete because confirmation has been cut off from it. Because of that, confirmation has come to be associated with what *we* do: we learn our catechism and renew our baptismal vows in order to be confirmed. Furthermore, confirmation is an admission to Holy Communion and therefore the Blessed Sacrament is denied to children not old enough for a meaningful renewal

of their baptismal vows. And renewing them once-for-all in confirmation makes a daily self-commitment less necessary, it seems to the child; just as his confirmation coinciding with graduation from Sunday School makes it seem, to some children, like a graduation from the Church itself. (That indictment is not fanciful: what does happen to half the children who are confirmed?)

But why is there a separate service of confirmation? The Liturgical Commission tells us how it came to be. "In the early Church the Bishop was the normal president at Baptism as he was at the Eucharist. When it became impossible for him to be present at every Baptism in person, one of two adjustments was made. Almost everywhere the parish priest replaced the Bishop as the minister of the entire rite, as he had earlier replaced him as the usual celebrant of the Eucharist. However, in Rome and those parts of Italy under the direct supervision of the Pope, the final anointing and Laying-on-of-hands were reserved to the Bishop alone, and so became separated from the rest of the rite on those occasions when no Bishop was present at the administration of Baptism. During the Middle Ages, this local Roman usage spread throughout Western Europe. This separated episcopal action has developed into what we know as Confirmation."

Baptism, in the proposed rite, would be reunited with Confirmation and Communion "into a single continuous service, as it was in the primitive Church. Thus, the entire liturgy will be recognized as the full reception of the candidate into the family of God by the power of the Holy Spirit: beginning with acceptance, through faith, of forgiveness of sins and redemption in Christ — of burial with Christ in the water in order that we may rise in him to newness of life; followed by the conferring of the gifts of the Spirit by the Laying-on-of-hands; and ending with participation in the holy meal at which the entire family is united, nourished, and sanctified.

"This proposed rite avoids both the practical disadvantages of delaying Confirmation, and the theological problem of attributing to Confirmation separately, some necessary aspects of Christian initiation that belong to the very beginning of our Christian life. It will make possible a proper understanding of the priesthood of all believers, which the baptized are to exercise in the worship of God and the service of man."

We shall hear objections to the proposed rite claiming to be theological, psychological, pedagogical — most of them simply ecclesiological: "They're changing my Church!" But if we change, it will not be for sake of change but because centuries of change have taken away the full purpose of the rite of initiation: theological, psychological, pedagogical. Those three aspects of the rite's purpose, and our reason for restoring them, can be found, I think, in today's three lessons. In the Old Testament, Joshua is commanded to do according to the law he has inherited; and we have departed from our first Christian forefathers, losing something of Christian theology. The apostle Paul, running the race for the crown of Christ, runs "not as uncertainly" but, rather, with a clear goal before him; and we are far from clear as to the goal, psychologically, for those who are partly in but not crowned with the full life of the Church. And why should they wait? Our Lord teaches his disciples in the parable of the vineyard that "the last shall be first, and the first last"; that we come as beggars, not bargainers; that the giver is God. And so is he the giver of grace to his children, who come never too soon and never too late for his love.

Jesus takes us where we are and works in us step by step — not overnight nor once-for-all — to bring us to his kingdom. Baptism is the beginning of a relationship which is everlasting. The font is the doorstep of the house of God. The Church is the gate of heaven.

—D.L.G.



THE ARCHBISHOP OF CANTERBURY will celebrate Mass here at 7:30 on Thursday morning, March 12. That is the feast of Saint Gregory the Great, who sent Augustine to teach Christ to the English. Augustine's 99th successor in the see of Canterbury will be in New York for a conference of bishops at Trinity Institute. The Director, Doctor Terwilliger, has our thanks, therefore, for making it possible for us to greet His Grace once again at Saint Mary's.

THE EASTER OFFERING means much to balancing our books, and we are confident that parishioners and friends will give as they did at Christmas: \$5,029.00 — for which we are grateful.

BIBLICAL STUDY — III

THE HEART OF THE OLD TESTAMENT is the Pentateuch, the first five books of the Bible, the Law or "Books of Moses", the Torah of the Jews. This is sometimes hard for the modern reader, especially for the modern non-Jewish reader, to understand. In the first place, our immediate apprehension of what is going on is blocked by long screeds of depressingly detailed and thoroughly obscure ceremonial directions and by the minutiae of a legal code which can have little relevance for the kind of society we live in today. In the second place, modern and Christian attention tends to be focussed much more on the Prophets, partly because of messianic overtones which are of special interest to Christians, partly because we have been conditioned by evolutionary thought (and by the writings of the liberal critics of the last century, who were largely evolutionist in outlook) to think of the later as the better and to think of the last of all as the culmination of all.

The Jews, however, know better. For them the Torah occupies roughly the same position *vis-a-vis* the Old Testament that for Christians the Gospels occupy in the New. The Pentateuch, in other words, is formative: it gives meaning to everything else and to all that comes after. The subsequent history of Israel will be judged precisely in terms of fidelity or faithlessness to the Law, to rise or fall one way or the other. But as we have tried to indicate in the earlier articles of this series, the origins of the Pentateuch are not simple. For all of the normative and monolithic importance of Torah in later Judaism, and for all that there is no reason to doubt the massive influence of Moses as leader and even as legislator, we are not in fact dealing with a homogeneous block of material, nor are we dealing with the issue of a single author's pen. We are instead faced with a literary production of immense antiquity, formed and welded together over a period of centuries out of different sources and traditions, in whose compilation we can detect not one hand but many.

The *locus classicus* of modern Pentateuchal criticism is the "four document" hypothesis, sometimes also called the "Graf-Wellhausen Theory" after its two most prominent exponents. By no means all scholars accept the theory (especially in Scandinavia), and probably no scholar now accepts it in quite the form in which it was originally put forth, but it is probably safe to say that by far the greatest number of scholars, Roman Catholic as well as others, consider that its central

point has been established beyond reasonable doubt — namely, that four basic sources can be discerned underlying the finished product of the Pentateuch as we now have it. The traditional designations for these sources, as we indicated last month, are the letters J, E, D, and P, in more or less chronological order.

Before we examine them separately, a few general observations must be made. The critical problem is not whether the four sources exist. With the exception of conservative fundamentalists on the right, who take exception to the critical enterprise as such, and of the school of Scandinavian scholars usually associated with the name of Sigmund Mowinckel on the left (who reject the idea of more or less cohesive sources in favour of a more generalized flow of oral traditions, and whose conclusions, in spite of offering a corrective to the excesses of some documentary theorists, have not in the main commended themselves to the mass of Old Testament scholars), that is not at issue. What is often at issue is the exact extent of each source, its date, place of origin, theological meaning, and whether it can be thought of as a document or only as a stream of oral tradition.

The reader is warned that my own attitude to many of these questions is agnostic: I am very wary of attempts to be over-precise, particularly with regard to determining where one source leaves off and another begins, and with regard to the whole document *versus* oral tradition argument. All of the answers to all of the questions, in other words, are *approximate* answers: we can indicate probability, not certainty. Furthermore, whatever the date, provenance, and exact nature of the sources, all of them rely on traditions — oral and (probably) written, poetry and prose — which are far older than the traditions themselves. The fact that one of the "documents" (J) was probably written in the early ninth century B. C. does not mean that the events which it relates necessarily reflect ninth century conditions. Quite the contrary — one of the interesting discoveries of modern archaeology is that the social conditions and customs, and even the political and ethnographical background, of the stories about the Patriarchs, for example, are not the conditions, customs, and background of 850 or 900 B. C., but of 2000-1700 B. C., i.e., of the time when they happened rather than of the time when they were written down.

Finally, we must beware of a kind of primitivist romanticism which would see Israel's ancestors dashing about the desert on camels and

living in inaccessible wastes where they thought naive thoughts about a folklore type of God. The camel had not been domesticated in the patriarchal period, and the Hebrew "nomads", unlike the true desert Bedouin, were of necessity tied fairly closely to the centres of cultivation. They were not, in other words, outside the radius of the civilization of the day, and that civilization was no mean thing. The Mediterranean basin, after all, was heir to traditions already *thousands* of years old at the time of Abraham; and Israel's ancestors and earliest components lived and died, and went down into Egypt four hundred years (give or take a century), and were brought up with a mighty hand and an outstretched arm, all within the context of a society in which the art of writing had been practised, and on a much larger scale than we are inclined to think, not for centuries but for millenia.

Bearing in mind, then, that our conclusions are tentative and our answers open, we are ready at last to take an all too brief look at the major strands of tradition from which was woven the Torah of Israel.

There are essentially two *narrative* sources, J and E, and two *legislative* sources, P and D — though this must not be pressed too far, for the so-called Covenant Code of Exodus 20.22 — 23.33, for example, is normally assigned to E, while both P (as in, for example, the bulk of the Flood Story) and D contain narrative elements. But by and large the *story* of the Pentateuch, the narratives of the Patriarchs and the history of the Exodus and the subsequent wanderings in the wilderness, is carried forward by the two earlier sources. Of these the most prominent is J. Its name derives from the fact that it does not hesitate to use the Divine Name throughout, assuming that God was known from the earliest times by the sacred tetragrammaton JHWH, the Vulgate's "Jehovah", which was almost (if not quite) certainly pronounced "Yahweh" — with the accent on the second syllable. At some period rather late in Israel's history, perhaps at the time of the Exile (from 587 B. C.), it became a fixed convention that this name was too sacred to pronounce, and the custom arose of substituting the word *Adonai* ("Lord") whenever, in public reading, the tetragrammaton occurred in the text. Most English versions of the Old Testament have continued the custom in print, where "LORD" (entirely in capitals) replaces "Yahweh" as the proper name of the Deity. All of the sources use this proper name,

but it is part of the whole point of both E (the "Elohistic Source") and P (the "Priestly Source") that it was *not* known in the patriarchal period, but constituted, rather, the central revelation to Moses in the theophany at the sacred mount. Only the Yahwist (or "Jahwist" — hence "J") has made its knowledge a part of the self-revelation of Israel's God from the beginning.

J is vivid and concrete in style, with striking anthropomorphisms in talking about God. It is a kind of national epic, or saga, taking the history of Israel at one grand sweep from primæval times right up to the establishment of the Davidic kingdom (which takes us, of course, out of the Pentateuch). It is expansive and confident in tone, seeing the history of Israel as a vindication of its claims for the power and care of Israel's God. To it belongs most of the most colourful and memorable of the stories of Genesis and Exodus. Its mood, vocabulary, and such of its knowledge of contemporary events as it reveals, all unite to indicate a date in the first half of the ninth century, possibly within the reign of Solomon. It almost certainly emanates from the south, from Judah, whether or not it is indeed from the time of Solomon or post-dates the national schism which followed upon that monarch's death.

E, on the contrary, reflects the traditions of the Northern Kingdom (Israel), and would seem to follow approximately a century after J. The Northern Kingdom fell in 721 B. C., and it is not unlikely that refugees from thence carried their tradition to Judah, where it was used to supplement and enhance J. It is somewhat more pessimistic, and definitely more moralistic, than its predecessor, toning down the moral flaws of the patriarchs, heightening the conception of divinity, and picturing God's commerce with man as being carried on by angelic intermediaries more than face to face. Its style is less vivid, and more theological, and it is perhaps for this reason that J was preferred to it as the narrative base. E was used mainly to fill in gaps, and is therefore harder to reconstruct. Its name, as indicated above, is derived from its preference for the word *Elohim* ("God") as the divine designation for the pre-Mosaic period. Its highpoint is the giving of the divine determinative "Yahweh" at the holy mount (which it calls "Horeb" when J calls it "Sinai"), symbol and effective ratification of the Covenant established by God with his people, and which it then goes on to define in the terms of Exodus 20.22 — 23.33 (the Code of the Covenant) as a relationship of fidelity towards God and justice among men, among the covenant people.

—J.P.B.

KALENDAR FOR MARCH

- | | | |
|---|---------|--|
| ✠ | 1. Su. | LENT III. |
| | 2. M. | Greater Feria. Comm. St Chad, B.C. |
| | 3. Tu. | Greater Feria. |
| | 4. W. | Greater Feria. |
| | 5. Th. | Greater Feria. |
| | 6. F. | Greater Feria. Comm. SS. Perpetua & Felicitas, MM.
<i>Abstinence. Stations of the Cross & Benediction 8 p.m.</i> |
| | 7. Sa. | Greater Feria. Comm. St Thomas Aquinas, C.D. |
| ✠ | 8. Su. | LENT IV |
| | 9. M. | Greater Feria. Comm. St Gregory of Nyssa, B.C.D |
| | 10. Tu. | Greater Feria. Comm. The Forty Holy Martyrs. |
| | 11. W. | Greater Feria. |
| | 12. Th. | St Gregory the Great, B.C.D. <i>Pontifical Mass 7:30.</i> |
| | 13. F. | Greater Feria. <i>Abstinence.</i>
<i>Stations of the Cross & Benediction 8 p.m.</i> |
| | 14. Sa. | Greater Feria. |
| ✠ | 15. Su. | LENT V. |
| | 16. M. | Greater Feria. |
| | 17. Tu. | Greater Feria. Comm. St Patrick, B.C. |
| | 18. W. | Greater Feria. Comm. St Cyril of Jerusalem, B.C.D |
| | 19. Th. | ST JOSEPH. <i>Mass also 9:30.</i> |
| | 20. F. | Greater Feria. Comm. St Cuthbert, B.C. <i>Abstinence.</i>
<i>Stations of the Cross & Benediction 8 p.m.</i> |
| | 21. Sa. | Greater Feria. Comm. St Benedict, Abt. |
| ✠ | 22. Su. | PALM SUNDAY |
| | 23. M. | MONDAY BEFORE EASTER. <i>Mass also 9:30.</i> |
| | 24. Tu. | TUESDAY BEFORE EASTER. <i>Mass also 9:30.</i> |
| | 25. W. | WEDNESDAY BEFORE EASTER. <i>Mass also 9:30.</i>
<i>Tenebrae 8 p.m.</i> |
| | 26. Th. | MAUNDY THURSDAY. <i>Evening Prayer 5:30.</i>
<i>High Mass & Procession 6 p.m.</i> |
| | 27. F. | GOOD FRIDAY. <i>Strict Fast & Abstinence.</i>
<i>Solemn Liturgy 12:30 p.m. Stations of the Cross 6:15 p.m.</i> |
| | 28. Sa. | EASTER EVEN. <i>Solemn Vigil 10 p.m.</i> |
| ✠ | 29. Su. | EASTER DAY. <i>First High Mass 12 midnight.</i>
<i>Mass also 7:30, 9, 10. High Mass with Procession 11.</i>
<i>Evensong with Procession & Benediction 6.</i> |
| | 30. M. | Monday in Easter Week. |
| | 31. Tu. | Tuesday in Easter Week. |

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 1 — LENT III

11 a.m.

Missa Dona pacem	Ettore Desderi
Motet, Justitiae Domini rectae	Giovanni Pierluigi da Palestrina
6 p.m.	
Magnificat and Nunc dimittis	Modes VIII & III
Motet, Vinea mea electa	Francis Poulenc
O salutaris hostia	Jean Langlais
Motet, Adoramus te	Ruggero Vené
Tantum ergo	Gabriel Fauré

MARCH 4 — WEDNESDAY

8:15 p.m.

Recital of French organ music by Clarence Watters

MARCH 8 — LENT IV

11 a.m.

Mass in E minor	Anton Bruckner
Motet, Laudate Dominum	Hans Leo Hassler
6 p.m.	
Magnificat and Nunc dimittis	Thomas Tomkins
Motet, O pray for the peace of Jerusalem	Thomas Tomkins
O salutaris hostia	Josef Kromolicki
Motet, Panis angelicus	Josef Kromolicki
Tantum ergo	Josef Kromolicki

MARCH 15 — LENT V

11 a.m.

Missa tertii toni	Costanza Porta
Motet, Eripe me	Orlandus Lassus
6 p.m.	
Magnificat and Nunc dimittis	Bernard Rose
Motet, O vos omnes	Dennis Wickens
O salutaris hostia	Mode VII
Motet, Adoramus te	Wolfgang Amadeus Mozart
Tantum ergo	Mode V

MARCH 22 — PALM SUNDAY

11 a.m.

Missa Jesu nostra redemptio	Giovanni Pierluigi da Palestrina
Motet, Improperium expectavit	Johann Ernst Eberlin
6 p.m.	
Magnificat and Nunc dimittis	Lodovico da Viadana
Motet, Pueri Hebraeorum	Nicasio Zorita
O salutaris hostia	Giuseppe Terrabugio
Motet, Panis angelicus	Giuseppe Baini
Tantum ergo	Francesco Caligari

MARCH 29 — EASTER DAY

11 a.m.

Missa brevis Zoltan Kodaly
 Motet, Terra tremuit William Byrd

6 p.m.

Magnificat and Nunc dimittis Orlando Gibbons
 Motet, If ye be risen again with Christ Orlando Gibbons
 O salutaris hostia Edward Elgar
 Motet, Ave verum corpus Edward Elgar
 Tantum ergo Mode V



FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

February 5—Albert John Menendez
 February 11—James Albert Sparks
 Mary Barat Sparks (Mrs James A. Sparks)
 February 14—Jonathan Louis Mortimer

BURIAL

"My flesh shall rest in hope."

February 9—Percy Gould Rigby



ALTAR FLOWER MEMORIALS

March 8—Lent IV, A thank offering
 March 26—Maundy Thursday, Albertina Russell
 March 29—Easter Day, Grieg Taber, Priest and Rector



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged:
 Miss Bernice E. Anderson, \$2; Laurence M. Appley, \$10; Dr Wilfred Briggs, \$2; The Rev'd Clifford B. Carr, \$5; Miss Frances E. Casey, \$5; Rodney G. Cook, \$10; Mrs Jonathan B. Craig, \$3; Mrs James R. English, \$5; Harold O. Everett, \$5; Mrs Pauline G. Fritts, \$2; The Rev'd Darwin Kirby, Jr, \$10; Mrs Louise Magagnos, \$2; The Rev'd Christopher Morley, Jr, \$5; Miss Sarah H. Neale, \$2; Mrs George A. Oxx, \$5; Robert F. Patch, \$2; Geoffrey J. Sadock, \$3; Sister Mary Nazarita, \$2; Mrs Helen P. Smith, \$3; Paul T. Spahr, \$2; The Rev'd Ralph J. Stanwise, \$2; Miss Edna C. Walter, \$2; Allen D. Weeks, \$5; Clifford D. Young, \$2.

PARISH LIBRARY

BOOKS MAY BE BORROWED from the William Edward Jones Memorial Library of theology, apologetics, ecclesiastical history, religious biography, and the devotional life. The library is open on Sundays after High Mass.



SAINT FRANCIS DE SALES SHOP

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



SAINT MARY'S PUBLICATIONS

Exultate Deo, Evensong and Benediction at Saint Mary's: monaural \$4.95; stereophonic \$5.95 (mailing 50c)
Ecce Sacerdos Magnus, The Archbishop of Canterbury at Saint Mary's: monaural \$6.50 (mailing 50c)
Do This, the Trial Liturgy in a color filmstrip, 72 frames, printed commentary: \$7.50
Towards a Living Liturgy, essays by seminary professors and parish priests: \$1.00 (mailing 25c)
A Tribute to Saint Mary's, Dr Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25c
Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50c

Order from the Saint Francis de Sales Shop



SAINT MARY'S SPECIAL MUSIC FUND

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



REMEMBER SAINT MARY'S IN YOUR WILL

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

CHURCH SCHOOL

CHILDREN attend 9 o'clock Mass on Sunday and receive instruction afterwards in the Mission House. For ADULTS there is discussion at 10 o'clock in Saint Joseph's Hall.



ORDER OF SAINT VINCENT

ACOLYTES of the parish. Men and boys who wish to serve at the altar should speak to the clergy.



SAINT RAPHAEL'S GUILD

USHERS at services of the parish. Men who can help should speak to the clergy.



SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday High Mass. Women who would undertake this mission of welcome should speak to the clergy.



SAINT MARY'S GUILD

SACRED VESTMENTS AND VESSELS are cared for by women working on Wednesdays and Saturdays. Those who can sew, wash and iron, and polish should speak to the clergy.



DEVOTIONAL SOCIETIES

SAINT MARY'S WARDS of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Society of Mary are open to all communicants.

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 John Paul Boyer

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.*

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, *Ceremoniaris* ACademy 2-1659
Mr Stephen K. Brown, *Seminarian* WAtkins 9-0085
Mr Ralph M. Campbell, *Seminarian* OXford 1-9583
Mr Charles A. Hewitt, *Head Usher* JAmAica 9-3290
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.